

UGANDAN MINISTRY TRANSFORMED BY OPERATION OF THE
SPIRITUAL GIFTS OF HEALING AND PROPHECY
THROUGH IMPARTATION OF ANOINTING

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TABLE OF CONTENTS

ABSTRACT.....	v
LIST OF ILLUSTRATIONS.....	vi
LIST OF TABLES.....	viii
LIST OF ABBREVIATIONS.....	ix
INTRODUCTION.....	1
CHAPTER	
1. MINISTRY FOCUS.....	3
Ministry Model.....	4
Context.....	5
Synergy: Insights and Experiences of the Author into Ministry Context.....	10
Conclusion	28
2. THEORETICAL FOUNDATIONS.....	30
Introduction.....	30
Biblical Foundations.....	31
Historical Foundations.....	48
Theological Foundations.....	69
3. INTREGRATION OF THEORY AND PRACTICE.....	87
Introduction.....	87
Literature: Mission Under the Power of the Holy Spirit.....	89
Literature: Methodology and Model.....	97
Integration of Theory and Practice.....	100
Conclusion.....	107

4. METHODOLOGY.....	108
Characteristics of Qualitative Research.....	108
Strategy of Inquiry of Qualitative Research.....	110
Author's Role and Connection to Targeted Audience.....	111
Data Collections Methods and Recording Procedures.....	113
Data Analysis and Interpretation.....	116
Indicators of Success.....	118
Importance of Study.....	118
5. FIELD EXPERIENCE.....	121
Pastor Training Sessions and Crusade Meetings.....	125
Data Collection Methods.....	149
Data Analysis Objectives.....	150
Data Analysis: Results and Outcome.....	151
6. REFLECTION, SUMMARY, AND CONCLUSION.....	171
Summary.....	171
Restatement of Final Project.....	175
Author's Theological Reflections.....	176
Conclusion.....	180
APPENDIX.....	182
BIBLIOGRAPHY.....	205

ABSTRACT

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The focus of this research was to ascertain measurable improvement in ministry power of Ugandan pastors upon education about the gifts of the Holy Spirit followed by prayers for impartation. The methodology included teaching the pastors for fifteen hours about the gifts of the Holy Spirit followed by prayer for impartation. Author found that there was marked increase in operation of the gifts of the Holy Spirit by the pastors with increased incidents of healing and deliverance after the teaching. The conclusion is that the teaching and impartation of spiritual gifts did positively impact the ministry of the Ugandan pastors.

ILLUSTRATIONS

Figures

1. Mike and Ronald at Laaila Church with first salvations of the crusade.....123
2. Laura and Alec at Bukobo Church with the first healings of the crusade.....125
3. Primary witch doctor and his son received prayer and a Bible.....131
4. Second witch doctor waited for prayer by the road.....132
5. The whole assembly came forward and called on the Lord in prayer.....136
6. First person to experience demonic manifestation Friday crusade meeting.....137
7. Young woman under influence of demonic manifestation.....138
8. People on the back of a truck to travel two hours for baptisms.....141
9. Young woman previously demonized came for baptism.....142
10. Manifestation of demonic presence in young woman at baptism.....143
11. Manifestation of demonic presence in second young woman at baptism.....143
12. Young woman calmed after receiving Holy Communion during a
violent demonic manifestation after baptism.....144
13. Ferocious windstorm erupted during the crusade.....147
14. Pastors could not hold the tarps that had been tied to the platform.....148
15. Tarps were eventually blown off the platform.....149

Videos

1. Bulike Community Church with pastors worshiping before training session....127
2. First man to experience demonic manifestation in Friday crusade meeting.....137
3. Young woman experiencing demonic manifestation and prayer ministry.....139
4. Interview with young girl after demonic manifestation/communion.....144

TABLES

Tables

1. Ugandan pastor's understanding of current operation of gifts	152
2. Status of prior knowledge of healing, impartation, prophecy, spiritual gifts.....	157
3. Ugandan pastor's understanding of impartation of gifts.....	158
4. Ugandan pastor's experience of impartation of gifts	158
5. Ugandan pastor's understanding of the percentage healed.....	162
6. Ugandan pastor's understanding of their equipping for healing prayers.....	163
7. Ugandan pastor's experience of word of knowledge.....	167
8. Ugandan pastor's experience of prophecy.....	168

ABBREVIATIONS

Etc.	<i>et cetera</i>
JWJ	John Wesley's Journal
PIP	Proximal Intercessory Prayer
NIV	New International Version
NRSV	New Revised Standard Version
UCSS	Uganda Counseling and Support Services, Inc.

INTRODUCTION

Around the world the church is dramatically growing in rapid expansion and influence. Prominent scholars and authorities attribute this growth to supernatural manifestation of Holy Spirit power and inspiration. The role of the Spirit in the church's mission is the crux of this project and inquiry. This ministry model explored ministry with a focus on advancing the kingdom of God through healing evangelism, prophetic understanding, and Holy Spirit manifestation.

In the Gospels and Acts, Jesus and the Apostles advanced the kingdom of God by signs, wonders, and miracles. Healing evangelism was ministry that made the gospel message real because people actually saw the power of the name of Jesus, rather than merely being told about the power of Christ. They had the opportunity to respond to a tangible God who was at work in their lives. Prophetic anointing was pivotal because it allowed the person hearing the voice of God to move where God wanted to move. The Holy Spirit outpouring was unlike anything that had been observed previously because the powerful presence of the Holy Spirit transformed a society.

In the prophetic and healing ministries that were visible in the New Testament, Spirit-filled men and women were able to hear the voice of God, receive mission directives, and speak and act powerfully into the lives of others. The New Testament church via Holy Spirit power brought tremendous impact to the individuals who received ministry, as well as transformation to the world. What was true for the New Testament

church is true for today. The Spirit of mission has a proclivity for using the people of God to accomplish the intentions of God in the world. In missional pneumatology ordinary believers are inspired to move in the power of the Holy Spirit in the lives of hurting people to heal, evangelize, edify, prophesy, comfort, and equip.

This ministry model is one that follows the ministry model of Jesus as is set forth in Luke 9:11b, “(Jesus) welcomed them and spoke to them about the Kingdom of God, and healed those who needed healing.” In this project the author followed the model of Jesus with Ugandan pastors. The pastors were taught about the gifts of the Holy Spirit, with emphasis on healing, words of knowledge, prophecy, and impartation of the gifts of the Spirit by the laying on of hands. After that the pastors encountered a powerful time of healing and deliverance. They were set free and empowered to minister to the people of Bulike, Uganda.

As a result of the project and ministry many great miracles were reported. Over 600 people came into a salvation relationship with Jesus Christ. The ministry of the pastors showed ongoing powerful manifestation of the Holy Spirit with people being instantaneously delivered from long-term demonization. Reports were also given of people being healed of serious medical conditions for which there is no known cure such as AIDS. Bulike, Uganda, was transformed by the powerful Holy Spirit experience that transpired there in March 2013 when this project was implemented. The prayer is that this Spiritual revolution will continue in Bulike and will be contagious to other communities in the region. Remote Uganda is the target as the prayer goes forth, “Come Holy Spirit, bring your transforming power!”

CHAPTER ONE

MINISTRY FOCUS

The gospel message of Jesus Christ is a message of missional pneumatology: the explosive power of the Holy Spirit bringing transformation in the direst of mission circumstances when believers understand the concept of submitting to and becoming co-laborers with the Holy Spirit. This project reveals the connection between teaching Ugandan pastors about gifts of the Holy Spirit and resulting transformations of Holy Spirit revival. The pastors gained biblical understanding of the gifts of the Spirit and tools for practical application of the gifts followed by prayers for impartation of spiritual gifts. The project context was isolated Bulike, Uganda, with pastors who had been Christian for less than three years and who had received only limited instruction in the spiritual gifts. The pastors had strong background influences in witchcraft and routinely faced witchcraft in their daily lives.

The hypothesis was that upon teaching the gifts of the Holy Spirit with prayers for impartation, Ugandan pastors would walk in power and effective ministry to the end that Holy Spirit revival would manifest. Anointing and power in ministry would also manifest as seen by increased number of salvations, deliverances, healings, prophetic leadings, and worship attendance. The objective was to equip pastors in knowledge to walk into the fullness of their gifts so that God's grace would be administered to others. The emphasis

was on both physical and emotional healing and receiving prophetic direction from the Spirit for effective ministry.

Ministry Model

This project reveals the connection between teaching pastors in Uganda about gifts of the Holy Spirit and enhanced power in ministry. Succinctly stated this ministry model taught and activated pastors in the spiritual gifts, so that the Holy Spirit could guide them in ministry. This ministry model synergistically offered ministry with a focus to advance the Kingdom of God through healing evangelism, also called power evangelism, and prophetic leading to invite Holy Spirit revival. When the Holy Spirit comes in power, ministry to others is transformed. The attending presence of the Holy Spirit is powerful as is established in works of healing and displays that do not happen otherwise. Gary Tyra correctly stated, “The mission of the church must ever be Christ’s mission as discerned through the inspirational activity of the Holy Spirit.”¹ Hearing the Spirit and receiving power by the message of the Spirit is critical in missions.

The content and structure of the teaching materials were written and compiled by Laura Henry Harris, also herein referred to as author. The teaching materials included PowerPoint presentations for inner healing, biblical understanding of the gifts, and tools for practical application of the gifts.² The outlines attached as an appendix contain teaching materials in each of the following areas: general teaching on the Holy Spirit,

¹ Gary Tyra, *The Holy Spirit in Mission: Prophetic Speech and Action in Christian Witness* (Downers Grove, IL: Intervarsity Press, 2011), 18.

² Teaching materials written by author, in abbreviated form, are outlined in the Appendix.

Cessationism, overview of gifts of the Holy Spirit, gift of prophecy, gift of healing, gift of word of knowledge, distortion of the gifts of the Spirit, and impartation.

Prayers for impartation of spiritual gifts followed the teaching sessions. The first session addressed the need for inner healing and deliverance. The second session addressed the refutation of Cessationists understanding that the gifts of the Holy Spirit were for the Apostolic age and not meant to continue to the end of the current age and the second coming of Christ. The third session was a general overview of most generally recognized gifts of the Holy Spirit. The fourth through sixth sessions were on biblical particulars, as well as scholarly understanding of the specific gifts of prophecy, healing, and words of knowledge. The seventh session addressed distortion of the gifts of the Spirit, as well as the biblical principle of impartation, which is the transference of anointing from one to another by the laying on of hands. Impartation is a biblically sound doctrine in the areas of healing, transference of gifts, and baptism in the Holy Spirit.

Context

The project context was in isolated Bulike, Uganda, which is a village about five hours drive from the urban centers of Kampala and Entebbe. To fully understand the context in Bulike and why that context was chosen, it is important to understand the connection of the author with the context. The author resides in a rural town in Kentucky that is home to Lindsey Wilson, a United Methodist college. A student by the name of Ronald Kaluya from Jinja, Uganda, enrolled as a student at Lindsey Wilson. Ronald had previously obtained an accounting degree in Uganda and was favorably employed as an accountant there. Because Ronald had a heart for the lost and hurting people of Uganda,

he came to America to study and prepare for the ministry. He had a vision to see the impoverished people in outlying remote regions of his country have the opportunity to have a better life and to hear the gospel message. Eventually Laura and Mike, her husband, met Ronald and a Christian friendship developed. As Ronald often visited in Laura's home, he would share his vision for a better Uganda for his people. The foremost priority on his list for improving life in Uganda was to drill water wells because there were so many diseases due to the lack of clean water.

Eventually Ronald graduated from Lindsey Wilson College with a Masters degree in Counseling and Human Services and a Masters degree in Christian Ministries. His vision was so powerful and his enthusiasm so infectious that many people joined with him to support his ministry. Before his return to Uganda after graduation, he formed a non-profit corporation for his ministry called Uganda Counseling and Support Services, Inc., herein after referred to as UCSS. He intentionally downplayed the role of Christian evangelism in the name of the organization to make the organization more accepted in Uganda. Nevertheless holistic ministry with an end toward Christian evangelism was the primary goal of UCSS. Laura is treasurer of the UCSS board and Laura and her husband are the attorneys for the corporation. In her legal capacity, she performed the task of filing appropriate paperwork with the United States Internal Revenue Service for UCSS to be recognized as a non-profit corporation under section 501(c)(3) of the Internal Revenue Code. The budget for UCSS has grown to over \$250,000 annually in just under three years. The mission of UCSS to improve the quality of life and spread the good news of Jesus Christ to people in remote communities of Uganda has been realized since its

inception. With the help of many donors, UCSS has provided social services, counseling, and spiritual development.

Bulike is a very remote village of about thirty five hundred residents located in eastern Uganda. Before ministry began in Bulike in January 2011, it was without clean water, medical care, schools, electricity, sewage, or other basic needs of life. Every day the people of Bulike fought hunger, disease, unemployment, and hopelessness. Death was a daily occurrence. Additionally and more importantly, the village of Bulike was in complete spiritual darkness because there was not a single Christian in the village, and the entire village was under the dark spiritual covering of witchcraft with lesser influences of Islam. It is also noteworthy that Ronald had no connection to the village of Bulike other than the fact that it was his mother's ancestral home. He did not know a single person in the village the first time he drove five hours to go there for ministry. Water wells would have been beneficial in his hometown of Jinja, but he went to Bulike because unlike Jinja, Bulike did not have the gospel message.

The UCSS ministry first sought to meet the physical needs of the people. Clean water wells were drilled to satisfy some of the water needs of the village. Prior to the implementation of this ministry project, seven water wells were drilled in Bulike and the surrounding region. Medical care was offered in the form of mobile clinics at different locations two days per week. Additionally, there were monthly comprehensive medical clinics that attended to the total health needs of the community, which included eye care, midwife and gynecological services, dentistry, lab for malaria and AIDS, and general health evaluations. There was also a pharmacy that was operational during every comprehensive medical clinic. School buildings have been built and education has been

offered to about 550 children through grade six. Free breakfast and lunch are served daily consisting of porridge and beans, respectively. Economic development has helped groups succeed in learning about finance and economic growth, including farming, piggery, oranges, sewing, etc. A model farm has been purchased and is being used to generate food to satisfy the nutritional needs of the village, as well as teach the farmers how to create income with farming.

UCSS also wanted to meet the spiritual needs of the community by evangelism. Many people have given their lives to Christ in the first two years of the UCSS ministry. Four churches have been planted and over fifteen Bible study groups have been formed. These Bible study groups may eventually grow into churches. With the growing Christian population, there was a leadership void and a serious need to grow and develop a plan for discipleship of these new believers. It was a very serious problem that even those who showed spiritual gifting or aptitude, who were chosen to be the pastors, were relatively new Christians. Prior to the time that UCSS came to Bulike in January 2011, there was no evidence of the Christian faith in the area. The native Bulikians had never heard of Christianity. The pastors have had strong contextual influences in witchcraft. Every pastor confessed that he or she has had influences of witchcraft within his or her direct ancestral line within the last four generations. There were active witch doctors in the community who invoked witchcraft or demonic curses and who led the population in deplorable practices of witchcraft. Alcoholism has continued to be rampant with many opportunities to drink because of fermentation of a local alcoholic brew. An additional problem is that the pastors have had very little training on the gifts of the Holy Spirit and have not had knowledge of the power and gifting of the Holy Spirit.

It was with the backdrop of the UCSS ministry, which addressed the physical and evangelistic needs of the people, that this model of Holy Spirit ministry was presented.

Gary Tyra in his book, *Holy Spirit in Mission*, suggested taking care of the physical needs of a population is the reason that many Pentecostal ministries are thriving.³ In order to minister to the spiritual needs of a population the physical needs must be met as well.

Anticipation of a better and more prosperous life often gave hope to the people of Bulike who were even struggling to survive.⁴ James 2:15-16 gives further direction where it says, “Suppose a brother or a sister is without clothes and daily food. If one of you says to them, ‘Go in peace; keep warm, and well fed,’ but does nothing about their physical needs, what good is it?” How can one effectively offer ministry in the Spirit when the human needs are so great? The offerings to the people of Bulike to meet their physical needs illustrated the love of Christ. Therefore, when Laura and the ministry team actually arrived in Uganda and told the people that Jesus loved them and that the team loved them, the people believed those words. They were ready to receive the teaching. Tyra explains,

Given the suffering present in many depressed locales around the world, it makes sense to think that Pentecostalism’s enthusiastic engagement in ministries that seek to meet the basic physical needs such as food, clothing, shelter, health care, and legal advocacy might be something the Spirit of mission is using to draw people into Pentecostal communities of faith where they might hear the gospel preached and experience the convicting, regenerating work of the Spirit in their lives.⁵

The context of the ministry project was an extension of the desire to reach out and equip people who have been in powerless Christianity, or even in no Christianity at all, to

³ Tyra, 107.

⁴ Ibid., 108.

⁵ Ibid., 108-109.

help them to walk in the power of the Holy Spirit. Offering ministry to meet the physical needs was crucial, but the most important gift that could be given to the people of Uganda was to bring them into a saving relationship with Jesus Christ and equip them to walk in the power of the Holy Spirit as he intended his church to do.

Synergy: Insights and Experiences of the Author into Ministry Context

The ministry project and the trip to Uganda were the result of a life of faith that has taken Laura on many interesting paths by the power of the Holy Spirit. Looking back over the years, it was joyful to see the movement, direction, and guidance of the Spirit. Laura grew up in a traditional United Methodist home with regular church attendance. She was born into an ancestral line of United Methodist pastors and missionaries at least five generations back. There were ups and downs in her walk of faith, but the Holy Spirit motivated many actions in Laura's life. Although the totality of the leading by the Holy Spirit cannot be addressed here, some highlights of what led Laura to this project and this context will be developed.

Since the author was a small child there have been several themes that have emerged as important to her spiritual journey. These transformative and moving themes in Laura's life are (1) prophecy, (2) healing, (3) authority, (4) impartation, and (5) revival. First, specific reasons why these themes are important in Laura's life will be examined. Second, the specific reasons why these themes were significant in the Ugandan ministry context will be discussed. Finally, the synergy between the life and the context will be presented. The convergence of a life of faith and a context of ministry must create a synergistic response that is larger than the two components together. The Lord had a plan

for the advancement of the kingdom of God and that advancement occurs at the intersection of a life lived in faith and being called to a specific ministry. The five pieces have fit together much like the pieces of a puzzle to form a pictorial response to the problem of equipping spiritually young pastors to walk in the power of the Holy Spirit.

Prophecy

The prophetic leading of the Holy Spirit is absolutely necessary for effective ministry. God's people who are filled with the Spirit and function prophetically can hear the leading of the Spirit. Laura seemed to exhibit prophetic sensibilities as early as four or five years of age. Throughout Laura's early childhood, elementary, and teen years her mother frequently remarked on Laura's spiritual discernment and what she referred to as intuition. Laura's loving, but unknowing, mother sometimes commented in rural vernacular that Laura was "witchy" because of spiritual understanding and discernment that Laura had from a young age. Her mother knew that there was spiritual awareness in Laura that she could not explain in the natural, but she did not have the vocabulary or understanding to know it was prophetic. Laura remembers the amazement of her mother that Laura seemed to know and have understanding of things that were beyond average rational understanding.

Around the age of nine, Laura had an encounter with God much like that of Samuel. As a boy Samuel heard the call of God, but did not realize what was happening to him (1 Sm 3). For Laura this was the first spiritually significant event in her life. God called Laura as he did with Samuel in an audible, clarion voice. As a child outside at play with no other person in the vicinity, Laura distinctly heard a voice calling her name. The

scene unfolded between Laura and her mother much like that of Samuel and Eli. There were three calls from God, but unfortunately there was no understanding about what was happening at that moment. A short time later during a Sunday school lesson on Samuel, Laura revealed the call experience in her own life, thinking it happened to everyone. The Sunday school teacher, a true spiritual leader in Laura's life, recognized that the Lord may have been calling Laura. Laura soon forgot the incident and the Sunday school teacher's encouragement for many years. Much later in life understanding finally came and the ministry of Samuel has led Laura in many ways.

As Laura has grown in intimacy with the Lord, the prophetic voice has become more defined. Hearing God has changed Laura in intercession and ministry. At the leading of the Holy Spirit Laura removed herself from the pastorate to become an evangelist and an equipper of the body of Christ. She had three very important prophetic visions from the Lord that pointed to a major outpouring of spiritual revival, which will be addressed below. The prophetic moving of the Lord eventually led her to ministry to the pastors in Uganda.

The synergistic puzzle began to emerge through prophetic visions which illustrated that the Lord was firmly set on producing revival. Over the course of several years, the Lord has shown the author many visions illustrating that revival is coming, some of which will be discussed hereinafter. Since the beginning of Biblical history, the Lord has used prophecy to teach his people and to move his people into action. These prophetic dreams and visions gave insight and discernment into the plan of God. It was incumbent upon the prophet to make use of the knowledge and discernment provided by the Lord to move the people of God forward. Through prophetic insight, the Lord has

illustrated to the author that he is ready for release on the earth of the fresh wind of the Holy Spirit. He has shown the coming revival, and he is releasing the tools on earth to bring forth the revival fires.

These prophetic visions indicate to the author that the Lord has shown his will that the church experience revival by the power of the Holy Spirit. Revival illustrated by the three-fold cycle of visions illustrates to the author that this is important to God. In Genesis 41:32, Pharaoh had two similar dreams and Joseph replied, “The reason that the dream was given to Pharaoh in two forms is that the matter has been firmly decided by God, and God will do it soon.” The author believes that the reason she has experienced a three-fold cycle of visions is that the Lord has established as part of his plan that revival is coming, and God will do it soon. Prayer for Holy Spirit revival has been a constant theme for Laura for many years. This time of dedicated prayer is part of the interaction of life and ministry coming together to form synergistic response seeking revival.

What is the purpose of God for revival? It was with the promises and assurances of scripture, as well as the encouragement of the prophetic dreams and visions, that the author had the strength and desire to travel to Uganda to seek the manifestation of Holy Spirit revival for the people of Uganda. It is also the hope that the revival fires will spark in the United States as well.

Revival

While attending Asbury Theological Seminary, Laura began to study the great Spirit-filled men and women of history who were used by God to pray forth the great

awakening revivals of history. She read and studied the great revivalists like Wesley, Whitefield, Finney, Nash, Edwards, and many others. Laura felt the call of the Lord to pray specifically for Holy Spirit revival. At the moving of the Lord, she was led to pray for revival every Friday night for two to four hours. This dedicated time of prayer on Friday nights to seek the Lord for a great outpouring of the Holy Spirit continued for four years without interruption. Toward the end of the season of Friday night prayer, the prayers changed from intercession to simply worship. Laura would go to the church building and adore the Lord and leave in complete joy.

Laura experienced dreams, as well as open or closed visions. The details and depth are greater than what can be illustrated herein, but they will be generally revealed. The first open vision was the day before there was a little blip of revival that began at Asbury University in Wilmore, Kentucky in 2006. She was in class one evening when the Asbury Seminary president said that something extraordinary was happening across the street at Asbury University. Chapel service had begun that morning at 10:00 A.M. and people were still there at 8:00 P.M. praying, worshiping, weeping, and testifying. After the class was over Laura walked across the street to Asbury University and entered the auditorium. She immediately recognized the location that she had seen in a vision the night before: the same coloring, maroon floor, white walls above with wood wainscoting below, artwork, stage, etc. Laura had never been to the auditorium before that night. At the time of the vision she did not know what she was seeing.

The open vision began by Laura flying high in the air as if in a helicopter but there was no sound. Laura was transported over a deserted wilderness of rocks and scrub brush but no structures. As Laura flew over the area, she circled a mountain and started

descending into the lone building. Once inside the building she was looking at an auditorium with a stage of what she later learned was the Asbury University auditorium. As the vision continued, Laura began to be transported backward and was instantaneously outside. The auditorium was open with no walls and no roof as if looking at a cutaway diagram to illustrate the inside of a building. As Laura was repositioned to the outside, the vision began to encompass houses and buildings, which were all dwellings. She could still see the auditorium and stage. The houses and buildings were not the actual structures of Wilmore. In the vision the houses and buildings were very closely compacted, densely populated, and represented more and more people coming to the Lord. The further she moved back and higher in the vision the more houses and buildings Laura could see popping up. She continued to be transported back and up, and the houses and buildings kept expanding. Finally, there were more houses and building than the eye could see. She did not see Jesus at all in that vision. This vision represented a great revival to Laura. It started at Asbury University in her vision and that was exactly what was happening as she was there viewing the scene in the auditorium. Even though the revival lasted about four days, it was not sustained. Laura lacked the maturity at that time to know that she should have testified and encouraged others by sharing the vision.

At a later date Laura had a second vision, which showed the torso of Jesus above the clouds. She could see his head but could not discern any features because of the light that radiated from his face. He was looking back and forth over the earth surveying the land to see those who were seeking him. In the vision the gaze of Jesus almost had the appearance of the circle of illumination of a flashlight at close range moving in a dingy, gray setting. When he saw those who were seeking him, his glory gaze would stop and

rest upon them. It was as if great rays of brilliant light were coming from his face. His gaze encompassed a brilliance that could not be tolerated by any demonic force of evil. When his gaze rested on those who were seeking him, dark, evil creatures would slink off of the people to the dark perimeters outside of the illuminated gaze of Jesus. People were healed. The vision started with individual healings, but later encompassed the healing of whole cities. The blessing of the Israelites by God through Aaron in Numbers 6:24-26 was given a whole new meaning and understanding after this vision. It states, "The LORD bless you and keep you; the LORD make his face to shine upon you, and be gracious to you; the LORD lift up his countenance upon you, and give you peace." The glory light of the face of Jesus brings blessing. Grace, the unmerited favor of God, radiated forth from his gaze. When he turned the glory light of his face upon his people it brought the peace of deliverance and healing. His glory light brought revival in the vision.

The third vision also started out on a small scale and grew to proportions that were too large to be encompassed by Laura's vision. In this vision Laura could see the lower limbs of Jesus as he was sitting on his throne. Laura saw her husband with his arm over a man's shoulders praying for him; the man was a Free Mason whom both Mike and Laura had witnessed to about the Masonic lodge. As Mike was praying with him, amber opaque scales popped from the man's eyes and the two men then kneeled at the feet of Jesus. When she looked down there were a few sets of scales on the ground: her husband's, the man's, and a few others. When she looked back to where they were kneeling at the throne, there were a few more people with them kneeling, both men and women. Her vision moved back to the scales on the ground and she noticed they had increased to a mound of scales. Looking back once again to the place where the people

were kneeling at the feet of Jesus she saw many people. Then looking back, Laura saw that the multitude of scales had grown into an enormous hill. Finally, looking back to the feet of Jesus once again the multitude of people kneeling before his throne was so great that Laura could not see the end of them. Viewing the scales one last time, the pile had grown into a huge mountain. In the process of this vision, Laura asked the Lord about her children. Between the third and fourth views, the Lord showed all three of her children with arms locked together in front of the crowd kneeling before the throne of grace.

Hungering for revival has changed Laura's life. The hunger to see a great outpouring of the Holy Spirit has brought Laura out of the church and into the harvest field. The three-fold nature of the revival visions have spoken to Laura that the Lord wants to bring revival forth, and in some unknown way Laura will be part of the birthing of revival fires. This too eventually led Laura to make the journey to Uganda to address the needs of the people and equip them to walk in the power of the Holy Spirit.

The union between the author and the theme of revival creates a strong connection. Revival can come only when the church is ready to receive the power of the Holy Spirit. Uganda was primed and ready for revival fires to ignite. The pastors had been in deep spiritual preparation, the community was joyful because the physical suffering had been significantly alleviated. The pastors knew however that the ultimate resource of renewal was not ministries and structures, but the presence and power of the Holy Spirit.⁶

The Lord's design is for the church to have the Holy Spirit, but he will not send or release the Spirit where, because of lack of preparation, hunger, or desperation the church

⁶ Jason Vickers, *Minding the Good Ground: A Theology for Church Renewal* (Waco, TX: Baylor Press, 2011), 44.

is not ready. The church in Uganda was ready to receive. The church had been repentant and was ready to seek the healing of the Lord and for the Lord to loose the power of the Holy Spirit on the church. Prayer is often the vehicle of repentance and healing. As a congregation lingers in prayer, it must be mindful that the source of life and hope for renewal is none other than the Holy Spirit.⁷

The Lord is no respecter of persons. He will not give the good gifts to one and withhold from another because of arbitrary criteria. The reason that some bodies of believers are in revival is that they seek the Lord in prayer with unity and repentance. The bride has made herself ready. The Holy Spirit visits just as the wind blows, but the Holy Spirit also goes where the church seeks him in spirit and in truth. In a study of many churches that have experienced congregational turnaround, Ron Crandall suggests that it is ultimately the work of the Holy Spirit that brings renewal. The church plays a minor role as co-laborers with God. God gives the growth.⁸ Some churches are dying or at least failing to thrive, because they have not given room for the Holy Spirit to work in their midst. Healing and revival are often experienced simultaneously. We invite the Holy Spirit by prayer. David Yonggi Cho, pastor of the largest church in the world, stated, “There is no land too hard for the Holy Spirit to work. There is no church too dead. There is no country too closed to the gospel. The answer is prayer.”⁹ The combined union of

⁷ Ibid., 45.

⁸ Crandall, Ron, *Turnaround and Beyond: A Hopeful Future for Small Membership Churches* (Nashville, TN: Abingdon Press, 2008), 13.

⁹ Yonggi Cho, David, *Prayer that Brings Revival: Interceding for God to Move in Your Family, Church, and Community* (Lake Mary, FL: Charisma House, 1998), 1.

ministry and context was to invite the Holy Spirit through prayer to bring revival and renewal.

Healing

Laura began growing in spiritual discernment of the supernatural at work in the lives of humanity. She began to discern demons on and around other people in her spirit, which were not visible to natural eye. She has discerned demonic spirits on people to whom she had been talking. The first time that this happened she was at Wal-Mart when she stopped to talk to an acquaintance. She knew this woman had been a Christian, but had later engaged in the false religion of Kabbalah. As Laura was talking to her in a normal conversation, Laura saw a demon looking at her with hatred from behind the woman's eyes. Laura began to learn that discernment in the Spirit were for God's purposes of bringing others to healing and deliverance.

The Lord has led her to understanding the operation of the gifts of the Holy Spirit and as Laura fanned into flame the gifts that God has given her, she has seen the power of God at work in the lives of many men, women, and children. Even through the program at United Theological Seminary, Laura has grown in the knowledge that the gifts of the Holy Spirit are meant to continue to the end of the age as 1 Corinthians 1:6-8 explicitly shows. Gifts are for the evangelization of the lost, as well as many other purposes.

As Laura began to prepare for the trip to Uganda, she had great faith that the gifts would be abundantly manifested and imparted, but had yet to see a commanding display of God's power at work through her. The more she stepped out and asked of the Lord, the more he allowed the manifestation of the power of God to come. The manifestation of his

power in Uganda spoke to the pastors and also gave them faith to step out and walk in that same power to minister to their people.

The understanding of the gifts of the Holy Spirit and the context in Uganda is best framed in the dichotomy of powerless Christianity versus powerful Christianity. How can the church be what the Lord has called it to be when it is wounded and powerless? Charles H. Kraft asserts that the spiritually bound church is largely powerless against its enemy, Satan. Until the church confronts its woundedness and powerlessness, it will continue to be ineffective in ministry.¹⁰ The problem emerges with the dilution of the promises of scripture. Although the followers of Christ seem to believe in God, they often do not appear to believe God. To exacerbate the problem even more, in Uganda the pastors are so young in the faith. They did not even have the understanding of expectation of believing God. The great crevasse between *believing in God* and *believing God* was the difference between remaining in spiritual bondage on all levels of existence (physical, emotional, or spiritual) or walking in the fullness and abundance of God's plan.

Even though believers profess to believe scripture, the church does not appear to be willing to battle for the victory in Christ Jesus. The Israelites converged on the Promised Land, which the Lord had given them, but the onus was on the Israelites to fully conquer and settle the land. Holy scripture is the Promised Land of the modern-day believer, and believers must possess and conquer the promises of scripture. The believer must conquer the enemy to claim the promises that God has given to every believer. Often the promises of scripture are conditional upon a prerequisite action by the believer for the manifestation of healing.

¹⁰ Kraft, Charles, *Confronting Powerless Christianity: Evangelicals and the Missing Dimension* (Grand Rapids, MI: Chosen Books, 2002), 141.

Tommy Hays, a United Methodist pastor with an effective inner healing ministry, supports the belief that Jesus wants his church to be an abundant bride, who is ready to receive the bridegroom. Christ is coming for a bride who has made herself ready to receive the groom (Rv 19:7). Jesus is not coming for a broken-down, wounded bride. Scriptural admonition tells both the church and the individual to stand. The church must seek the spiritual, emotional, and physical healing to make herself ready to receive the bridegroom.¹¹ The bride makes herself ready by learning to walk in the Spirit and using the gifts to administer the grace of God to others (1 Pt 4:10).

The context of ministry in Bulike, Uganda has seen much healing from woundedness and experienced greater power of Jesus. However, continued healing of the individual and the corporate church is pivotal for the manifestation and advancement of the kingdom of God. The convergence of the project with the context chosen was so that pastors who had been walking in powerless Christianity learned about the giftedness of the Spirit, learned to listen to the Spirit, and learned to walk in power. When leadership is empowered, rank and file Christians are then empowered.

Authority

Laura has greater personal understanding of the kingdom of God and the necessity of using the gifts of the Spirit to walk in greater prayer authority. Each believer has been given a measure of authority. Laura's desire was to walk and use every measure of

¹¹ Hays, Tommy, *Free to be Like Jesus: Transforming Power of Healing and Deliverance* (Deland, FL: Holy Fire Publishing, 2009), vii.

authority that had been entrusted to her. Scripture directs the believer to use the full measure of the authority that has been given to the believer while being thankful that the names are written in the Lamb's book of life (Lk 10:19-20). Laura desired to see the full manifestation of God's kingdom on earth as it is in heaven.

Laura had the understanding of praying from heaven down rather than from earth up. She had new insight into binding and loosing on earth that which will be manifested in heaven (Mt 16:18-19). The Lord had taught Laura that to be an effective prayer warrior she would have to know the level of authority at her disposal and use it fully for the glory of the kingdom. Laura was also aware of the urgency not to exceed the level of authority leading to distortion. A good servant knows what to do and does it. The master never even has to know the details, only that the job is done. A faithful servant does not have to be told everything. A faithful servant does not have to ask permission for everything. A faithful servant knows the level of permission and does the job accordingly. A faithful servant does not ask the master to do things with which the servant has been entrusted.

The words of the Lord's Prayer in Matthew 6:10 had new meaning where it is stated, "Your kingdom come. Your will be done, on earth as it is in heaven." The fulfillment of that scripture is now. Powerful Christianity in the face of a very real enemy who seeks to steal, kill, and destroy is available in scripture. The Lord Jesus intended for his people to pray down the manifestation of the kingdom and the will of God on earth as it is in heaven.

Understanding the theme of authority in the life of the author and the context in Bulike was necessary for the pastors to use the gifts fully. Once the Ugandan pastors realized the authority that they possessed and were trained on how to use that authority,

they would walk in greater anointing and power. This was especially critical in their situation where witch doctors outwardly challenged their spiritual authority on a daily basis. The witch doctors had a vested interest in seeing that these pastors did not exercise or show their authority.

Every Christian believer has a measure of authority from Jesus (Mt 28:18-20). The authority is to make disciples, baptize, and teach. In other words, the authority is to be used for the sanctification of the church. Believers generally do not understand the measure of authority that they have been given and do not know how to walk in that authority. The church must fully implement the authority placed at its disposal. Should the church ask the Lord to do things that the Lord has gifted the church to do? The church has been passive and willing to accept that which Satan has thrown at it without comprehending the authority that is at its disposal. It honors God for the church to recognize and utilize that which he has gifted it with and use the authority to his glory.

In order to have authority, the believer must be under authority. Followers of Jesus have been given the authority to bind and loose on earth, which will be manifest in heaven. What was bound and loosed on earth are foreshadows of what is happening in heaven. However, if the church does not bother to bind or loose on earth, the corresponding action will not be released in heaven. We are partners in kingdom building with the Most High! God has ordained that he moves where his people pray and where his people seek righteousness. Believers must be motivated to get into the battle and to do what God has authorized them to do. Jesus said that even greater things than he did, we will do (Jn 14:12). Believers using the full power and authority of Jesus Christ can do even greater things than Jesus did as he walked with man. Jesus defeated the power of

Satan on the cross, and he appropriated that same power to the church to defeat the power of Satan in the world. Knowing authority and walking in it was a huge spiritual boost for the pastors.

Impartation

Impartation is meant for the encouragement and building of the church. Although the mainline church, at least in Laura's experience, does not talk about or teach on impartation, it is God's plan for building the body of Christ. Impartation is a huge theme in scripture, but is often overlooked and not presented as a way to build up the church. Impartation is the transference of anointing by laying on of hands, or even without laying on of hands, as seen in scripture. According to the Apostle Paul, this should be elementary teaching, but the mainline church does not even understand the concept. "Therefore let us go on toward perfection, leaving behind the basic teaching about Christ, and not laying again the foundation: . . . laying on of hands . . ." (Heb 6:1-2).

Impartation was also a pivotal part of the preparation for the Uganda ministry, and for the anointing and teaching of the pastors in Bulike. The ministry of impartation is the ability to give to another that which God has given. In essence it is giving or sharing what has been received. Matthew 10:8 conveys, "Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment." Even in the context of this passage, Jesus is saying to the disciples, "You have received the authority to walk in this power, do not keep it to yourselves, but rather give it away." The ministry in Uganda was for the purpose that those who had received by impartation the

gifts and anointing of the Holy Spirit would in turn give away by impartation the gifts and anointing of the Holy Spirit.

Laura received by impartation gifts and power of the Holy Spirit. Laura had not even heard of impartation before coming into the group of scholars at United Theological Seminary. For years Laura had been crying out to the Lord, “Lord why are we not seeing the thing that happened in the book of Acts. Why are people not healed? I know your promises are true, so Lord, I don’t get it.” In frustration Laura cried to God, but also continued to believe that if she persisted to press in the Lord would eventually meet her. Laura had prayed for healing for years, but had never really seen tremendous healing miracles. All that changed after Laura received prayer from Randy Clark, Rolland Baker, and other anointed men and women of God who prayed to impart something to her that she did not have before. Laura was also growing and learning in knowledge about the biblical truth that scripture is true and what it says is trustworthy for today. Laura was hungry. The Lord called her to go to school, and she believes that she came through a master’s degree and into the United Theological Seminary Doctor of Ministry program simply to be where she could receive from others by impartation.

At one of the cohort peer sessions at the headquarters of Randy Clark’s ministry, Global Awakening in Mechanicsburg, Pennsylvania, Laura had impartation prayers from Randy Clark and David Hogan, as well as receiving impartation of spiritual power from the Lord himself. Laura had told Clark that she was going to Uganda and he took special care to pour into her that week. In that peer meeting several things happened that led to impartation and greater anointing of the Holy Spirit and changed Laura’s walk of faith and ministry in Uganda.

First, Randy Clark called Laura to pray impartation and anointing for the Uganda mission trip. The weight of anointing was so strong that Laura could hardly stand. He also prayed that Laura would train leaders and teach them about impartation of anointing, a point of which he was unaware, but which was to be a main focus of the time in Uganda. Second, the next morning Laura had an experience that she really cannot limit to being called a vision. There was reality about the experience unlike any vision that she had experienced before. Laura wrote a journal entry contemporaneously with the event on November 28, 2012:

I had been in an attitude of worship all morning. In the morning session we were worshipping and I began having a vision. It was different than any other vision because it was almost in silhouette, in black and white. I saw a great multitude of people and I think they were the great cloud of witnesses. There were people as far as the eye could see. All I could see was their shape. There was a light above and behind them. There was a solid wall of people and there was great depth to the crowd. The people divided to form a path down the middle that came right in my direction. This was a three dimensional vision. The path was extremely long because there were so many people. Far in the distance toward the back of the crowd, I saw a rider mount a great white stallion and start to come toward me on the path. It was Jesus; he was galloping with urgency down the path that was made between the cloud of witnesses. He was coming directly toward me. As he got closer the horse and rider were less visibly defined and became more like a bright light coming in my direction. The light became brighter as it got closer. From the vision when Jesus came close, it was as if he jumped out of the vision of what I was seeing in my mind and into the room where I was standing. It was almost like something propelled into the audience from the movie screen in a three-dimensional movie. When the light got to me, he touched my left hand. I felt tingling, energy, and warmth in my left hand and throughout my body. It was intense. Tears began to come and Jesus touched me. I felt the power of the Holy Spirit. Thank you Jesus. Sometime later I saw the cloud of witnesses close up and fill in the path again and it was solid people again as far as the eye could see. I do not really think that Jesus coming to me was a vision. I think it really happened.

Later that same day, Clark prayed for Laura and again something tremendous happened. Laura believes the best way to illustrate the power of impartation is to again share her personal journal from November 28, 2012:

At the time of impartation for missions, Randy said if you felt heat, presence in any way, or heaviness to come forth for prayer. (Sue Lee, Darendia, and I were the first three people who came forth for prayer.) He prayed for them and their ministry context. He prayed for me about going to Uganda and about training pastors in impartation and imparting to them. I fell on the floor and I was there almost two hours. I felt the love of Jesus and I felt the power of Jesus. I felt the eclectic energy of Jesus in waves. There was heaviness and I did not move for a long time. Someone was pressing on my left and someone was lying on my right arm. The presence of God was powerful. After most of the pandemonium was over and people left to go eat dinner, the electricity started. It came on me in waves. Also I started crying, there were many tears. I felt the love of Jesus and I knew how much I needed him. He was awesome. Finally I had to have someone help me sit up and after I sat there about 10 or 15 minutes, I was able to stand and go back to my seat. Later during prayer time, Randy was close by and when I clapped he looked at my hands and saw gold on my hands. The gold had been there all day. I would wash my hand and it would come right back. He held my hand and imparted to me for 10 to 15 minutes. He just held my hand and imparted to me. He did not say a word. He was just giving me what he had. Thank you Lord. Amen.

That same day David Hogan, another powerful man of God, pulled Laura's head into his chest like a loving, spiritual father and imparted to her for a few minutes as well. Laura had never met him before, but he took special time with her in a room full of several hundred people. There were other things that happened that space does not allow to be conveyed, but impartation is real. The power and anointing that men and women have received from their predecessors in the faith, they pass on to others and so on. The church is built, equipped, and moved in this manner. What Randy Clark received from someone else, he imparted to Laura. What Laura received by impartation from Randy

Clark and others, she imparted to the pastors in Uganda. It is God's plan for building the church.

Conclusion

The Ugandan churches in Bulike have come such a very long way since their inception in 2011. The pastorate consisted of humble servants of God who loved him and wanted to serve him. They were wonderful leaders for their flocks. The issues of training, equipping, and biblical understanding were themes that needed to be addressed. Many rank and file Ugandans were hurting and needed to be healed and delivered from the bondage that had defeated or neutralized them. Training and equipping the pastorate was one way to get the tools in the hands of the leadership. The Lord has been calling forth revival and manifestation of his power. He is returning for a bride who is ready to receive the bridegroom. With the coming of the Holy Spirit on Pentecost, there was healing and power within the church. The church has authority that is not being fully utilized, and the church is suffering defeat with an arsenal of unused weapons at it fingertips. The Lord's will is that his kingdom be manifested on earth as it is in heaven. Believers do not know how to release the kingdom of Heaven and do their part to make it manifest on earth. The church must be educated in the fullness of the plan for prophecy, healing, revival, authority, and impartation that are available to it.

The ministry model of Jesus as set forth in Luke 9:11b states, "(Jesus) welcomed them and spoke to them about the Kingdom of God, and healed those who needed healing." Pastors and believers cannot be released to be who Christ wants them to be without knowledge. The people of the Lord are destroyed for lack of knowledge (Hos

4:6). The synergistic project must involve a way to convey to the church that it is being destroyed, or at least neutralized, by a lack of knowledge. The knowledge and understanding of the principles of the kingdom and authority will empower believers to defeat all the power of darkness. Welcoming, speaking about the kingdom, and healing was the teaching plan of Jesus and it should be the plan of the church as well.

The prophetic leading of the Holy Spirit, the use of the healing and the other gifts of the Spirit to glorify God show the people a God of power. Walking in God-given authority will lead people to freedom, manifesting the grace of God to others. Impartation is for the rapid expansion of the growth of the church by taking the anointing from one and imparting to another and is part of the plan of God.

CHAPTER TWO

THEORETICAL FOUNDATIONS

Introduction

The mission of Jesus was to inaugurate the Kingdom of God in charismatic power with the disciples and their converts continuing in the operation of Holy Spirit power to the end of the age.¹ The ministry model presented in Bulike, Uganda, proposed that when pastors learned to walk in the operation and power of the gifts the Holy Spirit, that ministry would be empowered and the manifestation of God would be a reality to the people. The model is foundationally sound. Holy scripture supports the ministry model by demonstrating that the gifts of the Spirit are to empower every believer. The historical movement of the church also affirms the model, particularly within Methodism. The gifts of the Spirit were a vital part of church growth in early Methodism. Further, the ministry model is in keeping with the theology of missional pneumatology, although perhaps not widely accepted by mainstream protestant denominations, the gifting of the Spirit is critical for the spread of the gospel.

The themes that Laura brought forth in Chapter One that have been pivotal in her life of faith will be the same lenses that she will use to examine the theoretical foundations of the work in Uganda. The biblical portion of this chapter will engage the continuation and sufficiency of the gifts of the Spirit, argue against Cessationism,

¹ Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles* (Tulsa: Word & Spirit Press, 2011), 175.

validate the biblical principle of impartation, and express the importance of walking in God-given authority. The foundation will be further tested against early Methodism to ascertain if evidence exists to believe that spiritual gifts were operational within that historical context.

Biblical Foundations

Spiritual Gifts Build the Church

The premise of this research is that the power of every Christian believer is in the relationship with the Holy Spirit of God and by the continued operation of the gifts of the Spirit. The magnitude of scripture is overwhelming, clear, concise, and speaks directly to support the continuation of the charismatic gifts of the Spirit. To fully understand the use of charismatic power for the original apostles as well as current believers, there must be a full grasp of what Jesus came to do, what he told his disciples to do, and what the current-day believer is supposed to do according to biblical teachings. Specifically every believer should be using the gifts that the Lord has put at the disposal of the believer to advance God's kingdom and give grace to others.

The vast majority of the ministry of Jesus was comprised of healings and exorcisms.² If it is to be argued that New Testament discipleship depends on replicating the life of Jesus, then miracles and the power of the Holy Spirit are a significant part of imitating Christ.³ According to Jon Ruthven, miracles featured in the Gospels “amount to

² Jon Mark Ruthven, *What's Wrong with Protestant Theology: Traditional Religion vs. Biblical* (Tulsa: Word & Spirit Press, 2011), 165.

³ Ruthven, *What's Wrong*, 165.

44% of Matthew, 65% of Mark, 29% of Luke, and 30% of John.”⁴ This trend of emphasizing miracles continued in the early church in the book of Acts. Almost 50% of the text of Acts was devoted to signs, wonders, and prophetic messages.⁵ The public ministry of Jesus and Acts evidenced the outpouring of the Holy Spirit including healings, exorcisms, miracles, wonders and signs, prophetic utterances, in other words the charismata or the gifts of the Holy Spirit. The gifts were vital for the kingdom of God coming to humankind. The factual presence of the charismata is not just a way of proving the existence of the kingdom of God, but rather expressing it.⁶ It is well stated in Acts 10:38 that, “God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him.” Jesus stated in John 14:12 that future believers would do all that Jesus had done and more. If Jesus walked in the anointed power of the Holy Spirit, the future believers should as well.

The Great Commission is the directive of Christ himself for the apostles to make disciples of all nations, baptizing them, and “teaching them to obey everything” Jesus commanded his apostles to do, in other words to walk in the power of the Spirit (Mt 28:18-20; 10:7-8; Luke 9:1-2; 10:1, 9; 24:46-49; Acts 1:8). Christ further goes on to reassure the disciples, “I will be with you to the very end of the age.” According to Ruthven, this passage demonstrates the presence of the kingdom of God, shows the

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.166.

victory of Christ, and gives partial realization to the uncontested reign of God to come.⁷

Jesus told the apostles to teach new converts to do everything that they had done, including healing the sick, cleansing the lepers, raising the dead, and casting out demons.⁸

The Apostle Paul stated that the five-fold ministry of the church is empowered by the gifts. Ephesians 4:11-12 states, “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.” Notice that these five offices are a result of gifts of the Holy Spirit for the equipping of the body of Christ. The signs follow those that believe, not just the apostles.⁹ Johnson and Clark also emphasize, “Our study of the scripture conclusively indicates that the function and purpose of healings and miracles was to be part of the expression of the gospel.”¹⁰ The kingdom of God in the power of the Holy Spirit is the work of Christ which was to be continued through Christian believers until the end of the age.¹¹ This could not happen if the gifts were eliminated after the completion of the New Testament.¹²

If the gifts are to continue to operate, what is it that brings forth the manifestation of those gifts and what is the purpose? The purpose of Jesus’ miracles point to his claims

⁷ Ruthven, *Cessation*, 175.

⁸ Bill Johnson and Randy Clark, *The Essential Guide to Healing: Equipping All Christians to Pray for the Sick* (Grand Rapids: Chosen Books a division of Baker Publishing Group, 2011), 60.

⁹ Ibid., 80.

¹⁰ Ibid., 82.

¹¹ Ruthven, *Cessation*, 167.

¹² Ibid., 176-182.

of divinity and his offer of salvation.¹³ Miracles cannot happen without the gifting of the Holy Spirit. The nature of God as revealed in scripture illustrates that God is faithful and true. It is apparent that the use of the gifts is for every believer. God offers provision for what he calls forth. In Romans 11:29, God's faithful promise is that the gifts and the calling of God are irrevocable. God will back up what he calls for because scripture tells us that the one who calls is faithful, and God keep his promises (1 Thes 5:24). God is consistent, but often people are not.

The Holy Spirit brings forth from his mouth that which has the power to heal. It is important for people to hear, receive, and move in action toward the higher call of the Lord. For example Matthew 4:4 states, "Man does not live by bread alone, but by every word that proceeds from the mouth of God." Jesus came to destroy the work of the devil and he will do it if his people will listen to his voice and heed his word (1 Jn 3:8). That happens when the "Word of God is revealed directly to the hearts of believers."¹⁴ The significance of the written Word of God is that the people of scripture heard God's voice and acted according to his leadership and direction. Both the Spirit and the Word come forth from the mouth of God.

There are certain kingdom purposes that occur when the power of the Spirit comes on the people. First, evangelism is often seen in conjunction with the manifestation of the gifts. In Acts 9 when Aeneas was healed upon Peters declaration that, "Jesus Christ heals you. Get up and roll up your mat," a tremendous evangelistic outpouring occurred. Scripture confirms, "All the residents of Lydda and Sharon saw him

¹³ Rodney L. Cooper, *Mark Holman New Testament Commentary* (Nashville: Boardman & Holman Publishers, 2000), 101.

¹⁴ Ruthven, *What's Wrong*, 172.

and turned to the Lord” (Acts 9:35). After the outpouring of power of the Spirit in Lydda and Sharon, revival happened. That scene is repeated numerous times in scripture. In Joppa a similar event happened when Dorcas was raised from the dead. In Acts 9:41 revival happened as, “This became known throughout Joppa, and many believed in the Lord.”

Second, glorification of God is another valid occurrence when the gifts are operational. As Jesus was approaching Lazarus tomb, he said, “This illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified through it” (Jn 11:4). Third, the gifts further illustrate the compassion that Jesus has to people who are hurting and harassed. Jesus often saw people who were hurting and harassed. In his compassion, he healed them and sent the disciples to heal also.

Scripture is precise, the gifts will continue until the Lord returns. It is stated in 1 Corinthians, “Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed” (1 Cor 1:7) and also, “For we know in part and we prophesy in part, but when completeness comes, what is in part disappears” (1 Cor13: 9-10).

Against Cessationism

Even though the language of the Bible strongly supports the access to and use of the spiritual gifts in the post-New Testament era, there are those who contend that the spiritual gifts are not operational for this time in history. Biblically, the evidence is enormously convincing that the gifts are meant to continue until the end of the age. Cessationists argue, however, that the gifts of the Holy Spirit ceased to operate after the

New Testament era. They completely fail to explain the simple and clear meaning of the language of 1 Corinthians 1:7 that explicitly indicates that spiritual gifts were to endure till “our Lord Jesus Christ [is] revealed,” an unmistakable reference to the second coming of Jesus Christ. They claim that spiritual gifts were foundational only and for that reason that spiritual gifts were intended to terminate. The gifts were only meant for the building of the early church and to provide guidance at a time when the New Testament was not yet written. These foundational gifts were essential for the commencement and spread of the gospel only. However, once the New Testament was created there was no need for spiritual gifts to guide the growth of the church.¹⁵ Cessationists rely on Ephesians 2:20-22, which states in pertinent part that the church is, “built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God.” After the foundation was in place, the Cessationists erroneously assumed that the gifts were no longer needed and therefore terminated. This argument is weak and completely unsupported by scripture.

Cessationists also rely on the argument that apostolic attestation was the primary reason for the New Testament era operation of the gifts. Although the scripture does illustrate that apostolic attestation is a valid reason for the gifts in Mark 16:20, scripture supports purposes of the gifts other than and in addition to apostolic attestation. The gifts are for edifying the body of Christ, evangelism, glorifying God, and illustrating the

¹⁵ Gregory Boyd and Paul Eddy, *Across the Spectrum: Understanding Issues in Evangelical Theology* (Grand Rapids: Baker Academic, 2002), 217.

compassion and love of Christ to others.¹⁶ Furthermore, the passages of scripture most noted for discussion of spiritual gifts, 1 Corinthians 12 and 14, do not mention apostolic validation or attestation among the purposes of the gifts.¹⁷ Cessationists do not appear to understand the eschatological implications of the scripture promises of the Spirit of prophecy and miracles associated with the coming of the Kingdom of God, including end-time prophecy by both men and women in Joel 2 and Acts 2.¹⁸

Contrary to the Cessationist's position, Christ who stated he would be with the believers to the end of the age, is not present in body, but only in Spirit. What is the purpose of having God with believers, if there were not going to be any counsel, guidance, comfort, healing, or other ministry? There is no reason for God to be with Christians to the end of the age other than to act as guide, to wit: prophetic words, healings, deliverances, faith, miracles, etc.

Cessationists completely overlook the scriptures that illuminate the rationale and need for the gifts. Specifically, gifts are to prepare the believer, the church is built on the gifts, and through the gifts the grace of God is given from one believer to another. The church of Christ has always been, and will continue to be, built by the gifting of the Holy Spirit. Scripture assures that even the five-fold offices of the church--apostles, prophets, evangelists, pastors, and teachers--are equipped by the gifts of the Holy Spirit "for works of service, so that the body of Christ may be built up" (Eph 4:11-12). The gifts are continuing evidence of God's grace as believers "use whatever gift you have received to

¹⁶ De Arteaga, *Forging a Renewed Hebraic and Pauline Christianity* (Unpublished work, 2012), 68.

¹⁷ Boyd and Eddy, 217.

¹⁸ Ruthven, *Cessation*, 176.

serve others.” Using the gifts make believers “faithful stewards of God’s grace in its various forms” (1 Pt 4:10). Cessationists also overlook the fact that Christians are not merely to be accepting of the gifts, they are to eagerly desire them. (1 Cor 12:31; 14:1) His anointing is for building and edifying the church.

Impartation

Impartation is God’s plan for building the body of Christ in scripture. It is the transference of Holy Spirit anointing by laying on of hands. According to the apostle Paul, this should be elementary teaching but many, even a vast majority, of current believers do not understand the concept of impartation. What should be an elementary teaching is almost a foreign concept in the western church. The book of Hebrews states, “Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of . . . the laying on of hands. . .” (Heb 6:1-2).

The notion of impartation is a strong biblical concept in both the Old and New Testaments.¹⁹ People can receive anointing directly from God, or from other believers who are carrying the anointing. Biblical impartation is for encouragement and building the church. Randy Clark, a strong proponent of the doctrine of impartation states, “For Paul, Timothy, Peter, John, and by logical inference, the entire early Christian church, the impartation of anointing thought the laying on of hands was an important catalyst for effective ministry characterized by the manifest presence of God and for operating in the complete gifts of the Holy Spirit.”²⁰ The apostle Paul often talked of the concept of

¹⁹ Randy Clark, *There is More: Reclaiming the Power of Impartation* (Mechanicsburg, PA: Global Awakening, 2006), 16.

impartation as a way to transfer spiritual gifts for the establishment of the church. He stated, “For I long to see you, that I may impart to you some spiritual gift, so that you may be established — that is, that I may be encouraged together with you by the mutual faith both of you and me” (Rom 1:11-12 NIV). If impartation is an important biblical concept in the early church and useful for growing believers, it is important for growing the church in the modern era as well.

Impartation has several important functions in the church. First, impartation of gifts of the Holy Spirit is a way to release people into service and power of the Holy Spirit. Impartation may be an act to set apart one for ministry as is seen several times in scripture. Essentially, it was a form of ordination. Paul earnestly reminded his spiritual son, Timothy, to “stir up the gift of God which is in you through the laying on of my hands” (2 Tm 1:6). The Holy Spirit anointed Barnabas and Saul for the work of advancing the church; church leadership fasted, prayed, and then, “laid hands on them, (and) they sent them away” (Acts 13:3). Paul warned Timothy to be diligent in the matters of the Spirit by giving himself wholly to them (1 Tm 4:14-16). Paul encouraged whole-hearted devotion to the gospel and to the development of the spiritual gifts within him. Paul wanted Timothy to walk in the fullness of the gifting that he had been given.

Second, laying hands is seen as a biblical way to impart healing: physical, emotional, and spiritual. Mark 16:18 states, “They will lay hands on the sick, and they will recover.” There was often physical contact between Jesus and those who came to him for healing. The power of God went out of him into them as is seen in Luke 6:19, “And all in the crowd were trying to touch him, for power came out from him and healed all of them.” The woman with issue of blood touched Jesus in a different way than the

²⁰ Clark, *There is More*, 26.

other people jostling him in the crowd. There was something spiritually special about the touch that transpired between the woman and Jesus. The healing anointing was transferred to her but not to anyone else who was pressing in on him. Jesus did not consciously know that she was being healed until the healing was complete (Lk 8:46). There was transference of anointing through touch. Jesus, the one with the power was not a party to the healing virtue going out from him. The faith of the one receiving the touch may move the Spirit just as the faith and condition as the one offering the prayer for impartation.

Jesus gave to his disciples what he had and told the disciples to do likewise. The book of Matthew is direct in telling disciples to give away what has been received where it is stated, “Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.” Impartation is delegated spiritual authority. Mark tells the believer, “And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well” (Mk 16:17-18).

Finally, impartation may be a means by which some people receive baptism of the Holy Spirit. As Paul placed his hands on believers, the Holy Spirit came on them, and they spoke in tongues and prophesied (Acts 19:6). Also, blessing may be imparted by laying on of hands as well. The baptism of the Holy Spirit and blessings are not primary topics of this paper.

There are two main ways that impartation of anointing happens to individuals. God himself may give a sovereign, divine impartation that enables people to do what they

have not been able to do before. The burden of leadership became too heavy on Moses. When Moses cried out to God, God told Moses to gather seventy men of the elders of Israel, "I will take of the spirit which is upon you, and will put it upon them; and they shall bear the burden of the people with you, that you bear it not yourself alone" (Nm 11:16-17). After transference of anointing, the elders began to prophesy. Impartation enabled them to support Moses in leadership to see to the needs of the people. There was transference of Moses' anointing to the elders by God, so the elders could operate in the leadership that had been previously exclusive to Moses.

The other way of receiving impartation is by anointed men or women laying hands on others.²¹ God, in his plan to rapidly equip people for his service, has provided various ways of spiritually impacting our lives. One of those ways is the ministry of impartation through the laying on of hands by mature, recognized leaders.²² The Apostle Paul often talked about imparting to others and giving away those things God had placed within him. As he freely gave of that which God had given to him, the result was to see others powerfully trained to do the kingdom work on earth as it is in heaven. Paul told the Romans that he longed to see them that he could impart a spiritual gift to them to make them strong (Rom 1:11-12).

Manifestation of God's power by impartation brings forth rapid blessing and equipping within the body of believers. People can walk in healing authority swiftly with impartation. God's desire is to touch and heal each generation for his glory. The ministry

²¹ Clark, *There is More*, 16.

²² Rodney Francis, "The Ministry of Impartation" <http://www.gospel.org.nz/index.php/articles/articles-by-rodney/228-the-ministry-of-impartation> (accessed February 11, 2013).

of impartation is the tool that is needed to help believers walk in the fullness of the gifting of the Holy Spirit and operate at a higher level.

Godly Authority of Humanity

The Holy Spirit calls the people of God to learn the authoritative use of God's power.²³ In Matthew 28, Jesus commissioned his disciples in the use of his authority. The disciples were given a charge to teach all future believers to do the things that Jesus had done. Jesus expected the believers to walk in the authority that he had given and this included walking in the power of the gifts.²⁴

The reason that Jesus wants every believer to walk in God-given authority is to overcome the works of the enemy. God is not a respecter of persons (Acts 10:34). If God does not show favoritism, the question must be asked why then are the miracles evident in some places for some people and not evident in other places for other people? The promises of God are faithful and true. The failure of healing miracles to be manifested in some cases could lie with the people who may not hear the revelation of God, who may not call forth or receive healing miracles, or who may not be in a proper state of humble preparation for the Lord to work in their lives. This was the case for Jesus in Nazareth, where few were healed, because of their lack of faith: "He could not do any miracles there, except lay his hands on a few sick people and heal them. He was amazed at their lack of faith" (Mark 6:5-6). Perhaps the lack of manifestation of healing miracles is a

²³ Charles Kraft, *Confronting Powerless Christianity: Evangelicals and the Missing Dimension* (Grand Rapids: Chosen Books, a Division of Baker Book House Co., 2002), 49.

²⁴ Ibid., 50.

result of failure to have a relationship with God through prayer or coming humbly before the Lord. Perhaps some people do not understand their level of authority.

Even though this paper will plunge headlong into the participation of humanity in calling forth or receiving healing gifts, a word of caution is in order. Although the Holy Spirit can stand alone in gracing people to move in the gifts, or to bless people who are seeking to be healed by the operation of the gifts, or even bless people out of divine providence because he is God, people can never stand alone without the Holy Spirit. The divinity of the Holy Spirit as the necessary giver of the divine gifts is uncompromised in this paper and in the mind of the author. The discussion of the role of the people of God is never intended to elevate the status of the human actor above a mere participant with the Spirit in healing ministry.

Believers must submit to God and learn to work with him in the exercise of power and authority from him (John 5:19 and 15:5). Power to heal comes from God and he will use his people when they are yielded to him. All spiritual forces of darkness are defeated when believers under the authority of God can assert God-given authority over them.²⁵ When in ministry to other people, believers are in a position of power when yielded to God, the Holy Spirit.²⁶ Jesus risked the abuse of power when he gave authority to the disciples and then sent them out, both the group of twelve and the group of seventy two (Lk 9-10). Jesus did not want his disciples to shy away from the authority of his name. Jesus does not want current believers to shy away from the authority either.²⁷

²⁵ Kraft, *Powerless*, 25.

²⁶ *Ibid.*, 84.

²⁷ *Ibid.*, 97.

Mark 9:13-29 illuminates a miracle healing of the demonized boy. Jesus, fresh from miraculous transformation on the mount, walked right into a dispute between the father of the child and the disciples. The disciples had not been able to deliver the boy who was demonized. The father quickly reported that the disciples could not cast out the demon. In this story we see something of Jesus' use of power and authority. There are two purposes beyond simply letting people be delivered. First, in exercising the authority that the disciples could not exercise, he destroyed the work of the enemy. But second and most importantly, he expressed the love of God in a very tangible way. Jesus always used power and authority to show love.²⁸

It is with true biblical Christianity in mission that we see the love of Christ in evidence. The authority of the teaching of Jesus often set him apart from the religious teachers of the day. Often people could not believe the authority that he exuded when he was teaching. It was the power and authority that illustrated this relationship with the Father. Jesus did nothing on his own authority.²⁹ Jesus gave them this answer: "Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise" (Jn 5:19). He also said, "I can do nothing on my own. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of him who sent me" (Jn 5:30).

The story of the Roman centurion exemplifies humility and respect for the authority of Jesus, that we do not find elsewhere in scripture (Lk 7:1-10). The centurion's inclinations were naturally opposed to all that seemed Jewish. He was a heathen by birth,

²⁸ Kraft, *Powerless*, 128.

²⁹ *Ibid.*, 135.

whose early education was wholly removed from the worship of the Father. He was a soldier in charge of the garrison of Capernaum, tempted, therefore, to indulgence in a domineering way. Yet somehow he had trust in Jesus, who said, “I have not found such great faith, no, not in Israel” (Lk 7:9). The centurion illustrated his great faith by his testimony, “Say a word, and my servant shall be healed”(Lk 7:7). This heathen soldier had seen the hidden glory of Jesus.³⁰ The disciples saw power; but he saw and felt holiness. The Roman centurion is the illustration of the first Beatitude, which states, “Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Mt 5:3). St. Augustine says, “In counting himself unworthy that Christ should enter into his door, he was counted worthy that Christ should enter into his heart.”³¹ Isaiah 66:2 emphasizes this then: “To this man will I look ... even to him, that is humble and contrite in spirit.”³²

As the pagan man was moved to humility in the understanding of the authority of Jesus, the prideful disciples argued who would be elevated with him. James and John said to him, “Let one of us sit at your right and the other at your left in your glory” (Mk 10:37). This obvious pride earned them the rebuke of Jesus and brought dissension among the disciples. Jesus replied, “Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mk 10:43-45). Self-advancement is not the way to move the heart of God. In fact, it has the opposite effect because, “God opposes the proud but shows favor to the humble” (Jas

³⁰ H. D. M. Spence-Jones, Ed., 180.

³¹ Ibid.

³² Ibid.

4:6). There is a call to serve, and not be served. When an individual is able to put his or her personal needs aside and say, “Yes” to all that God is asking, he or she may be fruitful for the kingdom. Jesus taught, “Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds” (Jn 12:24). It is authority and power that made his relationship with his followers life transforming.

To see first hand the power of Jesus, there is a loss of pride and humble acceptance of the will of God for life. There is power in dying to self, “I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death” (Phil 3:10). Randy Clark writes, “Healing and outpouring of the Spirit is not just about power. It is not even primarily about power. More importantly it is about love and humility.”³³ Are we willing to allow the Holy Spirit to have his way to the point of humble desperation?

To see the full manifestation of the gifts of the Spirit, the human actor must maintain a vital relationship with the Lord Jesus through prayer. The story of the demonized boy concludes with the disciples asking, “Why could we not cast it out?” (Mk 9:28). Earlier they were out in the towns and villages and they cast out many demons (Mk 6: 7,13). Jesus exposed the disciples lack of prayer, not lack of faith.³⁴ Jesus said, “This kind can come out only through prayer” (Mk 9: 29), and some versions add “and fasting”. Prayer may be understood as an expression of faithful reliance on God, a key

³³ Clark, *There is More*, 186.

³⁴ Scott Spencer, “Faith on Edge: The Difficult Case of the Spirit-seized Boy in Mark 9:14-29” (*Review & Expositor* 107 no 3 Sum 2010), 422.

factor in unleashing God's power over forces of evil.³⁵ Perhaps the disciples, buoyed by their earlier successes at casting out demons, had "drifted into smug-self assurance."³⁶ They learned the hard way to never underestimate the power of evil and the prayerful dependence on God.³⁷ In the story of Jesus healing the boy, he had just returned from a mountain top experience where his relationship with the Father was firmly established and nurtured. He had been in the presence of God. The place of prayer and humility before God cannot be overstated, "The simple, humble confession of sin before God opens the door of forgiveness, healing, and power for the believer."³⁸

The Father gives believers the same Holy Spirit that empowered Jesus as he walked on the earth. The truth of the matter is that Christianity without authority and power has little to offer a world that Satan claims.³⁹ When Satan was tempting Jesus, he offered authority. Satan said to him, "To you I will give their glory *and all this authority*; for it has been given over to me, and I give it to anyone I please" (Lk 4:6). Jesus reclaimed the authority that had been given to Satan in the Garden of Eden when Jesus was resurrected from the dead (Mt 28:18-20). He did not take the authority Satan offered, but rather commandeered it after death on Calvary. Jesus did with the disciples exactly what Satan tried to do with him: that is offer the authority that he had received to others for the advancement of the kingdom. Authority advances a kingdom, whether it is the kingdom of God or the kingdom of Satan. All authority is the authority of Jesus to give to

³⁵ Ibid., 423.

³⁶ Spencer, 423.

³⁷ Ibid., 423.

³⁸ Ibid., 423.

³⁹ Kraft, *Powerless*, 135.

whom he sees fit. Satan has power, but it does not match the power of God. We must fight his power with power and authority.⁴⁰ We use the authority of Jesus by virtue of our relationship with him when we use his name.⁴¹ Believers must remember, "From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force" (Mt 11:12).

In conclusion, a scriptural survey illustrates that the gifts of the healing, prophecy, as well as other gifts are for this era, just as they were for the original disciples. We have the authority to use the power of God, to exercise the use of the gifts of the Spirit, and even pray to pass those same gifts to other believers by impartation. The biblical foundations support the work of the ministry project of teaching the gifts of the Spirit and praying to impart those gifts to the pastors of Uganda. Looking further, the historical context of the church as a whole, and the church within United Methodism, supports the notion of the teaching gifts in Uganda.

Historical Foundations

The thread of charismatic practices throughout church history demonstrates that the gifts of the Holy Spirit are still operational in practice even today. Even though the evidences of charismatic practice were sometimes weak, there were always some evidences of the continuation of the gifts. There have been ebbs and flows of charismatic activity in the halls of time since the day of Pentecost. This section of the paper will exemplify in a practical experiment, testing the viability and continuation of the gifts of

⁴⁰ Kraft, *Powerless*, 135.

⁴¹ Ibid., 158.

the Holy Spirit in history. This will serve as a survey of charismatic practices recurring throughout history with the emphasis on healing and miracles within early Methodism. The intention is to test the viability of the work of the Spirit of God throughout Methodist history from its spectacular beginnings until the end of its golden era when there was a profound theological shift that changed the course of the denomination.

A Brief Historical Overview of the Charismata

Before delving into the charismatic working of the Holy Spirit within Methodism, the history of the charismatic beginnings of the universal church gives a fitting backdrop. The history of the church is rich with the witness of the charismatic gifts of the Spirit, including the healing power of the Lord Jesus. Although there were times in history that the evidences of the charismata were thin, nevertheless there has always been some evidence of the working of the Holy Spirit. For Christians there is no need to live in a vacuum devoid of knowledge of the healing heritage that exists in the church. The history of Christianity gives insight and understanding of the charismata, the work of the Holy Spirit, and healing ministry of the Holy Spirit throughout the ages. In understanding the historical perspective, the continuing work of the Holy Spirit in the current age can be understood.

When Jesus promised the Holy Spirit as a gift from the Father, he did not limit the gift to a specific period of time.⁴² Likewise, there is no teaching in scripture that directly limits the permanent nature of the gifts. The healing ministry of those that followed the apostles is well documented in history. Cessationists argue that the gifts ceased to operate

⁴² Randy Clark, *There is More*, 63.

after the formation of the New Testament. The Cessationists heavily rely on Ephesians 2:20, stating that the church was “built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone” and not on the gifts of the Spirit. The historical perspective of healing throughout the ages has evidenced the continuation of the gifts in opposition to the Cessationists arguments.

Cessationists claim to be supported by the clear facts of history.⁴³ They argue that manifestation of the gifts died down from the second to the fourth centuries. Cessationists claim that the gifts eventually ceased altogether, indicating that the gifts were not intended to continue.⁴⁴ They claim that although God may have provided signs and wonders at pivotal points in history, signs and wonders are strictly of God, and Christians should not expect them in this age. Cessationists support the view that signs and wonders are only for the inauguration of a new era; otherwise there is an absence of miracles in church history.⁴⁵ If God had wanted the gifts to continue, they propose, he would have seen to it that they did continue.

However, the counter argument to the Cessationists point of view is that just because the gifts waned during the second to the fourth centuries does not mean that it was God’s plan for them to do so. Furthermore, early church fathers Tertullian, Origen, Irenaeus, and Hillary indicated that the gifts were operational until the third or fourth

⁴³ Ruthven, *What’s Wrong*, 77

⁴⁴ Boyd and Eddy, 220.

⁴⁵ *Ibid.*, 221.

century.⁴⁶ Augustine rejected Cessationism when he noted that a young man afflicted by epilepsy was miraculously healed at the beginning of an Easter service at his church.⁴⁷

Gifts have been manifested throughout church history, especially during periods of great revival. God's design was for signs and wonders to continue, but faith may have been so weak that the illustration of signs and wonders was hampered.⁴⁸ Cessationism deprives Protestants biblical verification by comparable spiritual events. Cessationist church leaders expected Christians to believe biblical narratives of the supernatural while at the same time rejecting any current evidence of the miraculous.⁴⁹

Another hindering point presented by the Cessationist's camp is that the second century Montanists, a heretical group, tried to hang on to the use of the charismatic gifts. The early church opposed them because they were suggesting new revelations and end-time prophecies contrary to scripture.⁵⁰ The use of the gifts tended to be divisive. If the church were allowed to receive ongoing revelation by people, there was a great possibility of distortion or contamination of the prophetic word.⁵¹ This could have led to heretical theology as was seen in the early church. Nevertheless, scripture has a built in protection against heretical thought by the directive that all prophecy is to be tested, "Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil" (I Thes 5: 19-22). All prophecy is to be

⁴⁶ Boyd and Eddy, 217.

⁴⁷ DeArtega, *Forging*, 68.

⁴⁸ Boyd and Eddy, 218.

⁴⁹ De Arteaga, *Forging*, 86.

⁵⁰ *Ibid.*, 86.

⁵¹ Boyd and Eddy, 222.

weighed, “Two or three prophets should speak, and the others should weigh carefully what is said” (1 Cor 14:29).

The early church history exemplifies the continued evidence of the operation of spiritual gifts. Even the early church fathers reported many instances of healing and evidence of miraculous powers. Randy Clark reports, “Looking back over the 400 years of early church history, the fathers were collectively saying, ‘Miracles have not stopped, but still occur today!’”⁵² There was a time in church history when the gifts of the Spirit were not documented as much, but the Roman Catholic Church continued to see and seek the movement of the Spirit as a means of supporting their work in the church.

There was an eventual shift in the understanding of the continuation and presence of the gifts of the Spirit. The Reformation began when Martin Luther nailed ninety-five theses to the door of his church in Germany in 1517. With the challenge of the Roman Catholic Church, which used healing to validate false traditions, Luther sought to distance his theology from theirs by calling for a return to the objective authority of scripture. In the process the reformers became anti-supernatural.⁵³ The Catholic Church’s power had been entrenched for centuries, and leadership had supported claims of legitimacy by pointing to miracles and revelations.⁵⁴ Alternatively, the reformers radically rejected the authority of the Pope and the writings of the church fathers. The reformers, including Luther, scoffed at the inspiration of the Holy Spirit.⁵⁵ The primary strategy of the reformers was to advance scripture alone as the only authority. In other

⁵² Clark, *There is More*, 69.

⁵³ Ibid., 71.

⁵⁴ Ruthven, *What’s Wrong*, 5.

⁵⁵ Ibid.

words no authority of man, including the Pope, by the gifting of the Spirit was acceptable.⁵⁶ The reformers also advanced the notions of grace alone, faith alone, all to come in Christ alone.⁵⁷

John Calvin broke from the Roman Catholic Church in 1530. He further advanced the Cessationist's point of view by arguing that miracles existed to prove doctrine and glorify saints but were not a part of the gifting of the continuing church. He limited true miracles to the New Testament era, while dismissing Catholic claims as lying wonders empowered by the Antichrist.⁵⁸ Even later still, during the Age of Reason just before the turn of the nineteenth-century, skepticism flourished toward anything that did not have a material or natural explanation.⁵⁹ Reason was understood to be the proper understanding of matter, not revelation from a higher power. John Wesley, the founder of Methodism, appeared on the scene in this atmosphere of unbelief and skepticism.

Charismata: Even from the Beginning of Methodism

John Wesley had a long history with Christianity before he felt the touch of the Holy Spirit. He had been reared in a devoutly Christian home. Samuel and Susanna Wesley, parents to John Wesley, were strong spiritual leaders for him.⁶⁰ He had been educated in religious studies at Oxford University. He became a member of the Holy

⁵⁶ Ruthven, *What's Wrong*, 7.

⁵⁷ *Ibid.*, 7-8.

⁵⁸ *Ibid.*, 9.

⁵⁹ Clark, *There is More*, 71.

⁶⁰ DeArtega, *Forging*, 151.

Club, a group that was devoted to study, prayer, and ministry to the less fortunate.⁶¹ He became a priest in the Anglican Church and became a missionary to Georgia where he was instrumental in beginning a spiritual revival.⁶² After leaving Georgia somewhat disillusioned, he began to earnestly seek a deeper relationship with God. To that point in his life, Wesley had yet to experience any direct personal interaction with the Holy Spirit or experience the gifts of the Spirit.

John Wesley eventually came into contact with a work published by Jonathan Edwards: *A Faithful Narrative of the Surprising Work of God*, which was published in 1737. William DeAtrega states, “Edwards described the revival at his Northampton congregation including strange and unusual manifestations of God such as ‘exercises,’ like the fallings, howlings, etc. This prepared Wesley for what would later happen in his own ministry.”⁶³

Wesley had a conversion experience at Aldersgate in May of 1738, in which his heart was warmed; he finally had assurances of the relationship with God that he had been seeking. This experience opened the door to a vital ministry for Wesley. He began to experience the outpouring of the Holy Spirit. He became connected with the Moravians, and began attending some of their meetings, known as the Fetter Lane Society. Wesley and the others celebrated their own Moravian style love feasts. During one such love feast that took place in January 1739, Wesley recounts the manifest presence of the Holy Spirit:

⁶¹ DeArtega, *Forging*, 151.

⁶² Ibid., 153.

⁶³ Ibid., 154.

As we were continuing insistent in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of his majesty, we broke out with one voice, “We praise thee, O God, we acknowledge thee to be the Lord.”⁶⁴

In March 1739, George Whitefield, formerly mentored by John Wesley in the Holy Club, wrote to Wesley and described the tremendous spiritual outpouring that had occurred in Bristol, England. Whitefield related to Wesley that more than twenty thousand people gathered and sought to hear the gospel message. Whitefield asked Wesley to come to Bristol and continue the preaching there.⁶⁵ Wesley arrived in Bristol on Saturday, March 31, 1739, and after watching Whitefield preach out of doors, Wesley related that he found this manner of preaching disconcerting,

I could scarce reconcile myself at first to this strange way of preaching in the fields, of which he set me an example on Sunday; having been all my life (till very lately) so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost sin if it had not been done in a church.⁶⁶

Whitefield left on April 2 and the same day Wesley preached his first outdoor sermon. His core messages were that nominal Christianity was not enough, and that every person needed to be born again through repentance and trust in Jesus Christ for their salvation.⁶⁷ As Wesley continued to preach, the crowds were deeply moved and many responded by fainting away, bursting out in desperate cries, shaking with fear. In fact,

⁶⁴ Christian Classic Ethereal Library, “Journal of John Wesley, Jan. 1, 1739.” <http://www.ccel.org/ccel/wesley/journal.toc.html> (Accessed May 15, 2013). John Wesley’s Journal hereinafter referred to as “JWJ” followed by the date.

⁶⁵ DeArtega, *Forging*, 155.

⁶⁶ JWJ, Mar. 31, 1739.

⁶⁷ DeArtega, *Forging*, 157.

Wesley came to expect the signs of the Spirit regularly in his meetings.⁶⁸ These evidences of the presence of God included swooning (being slain in the Spirit), untold peace, violent trembling, spontaneous crying, and tears.⁶⁹ Wesley further stated,

To believe against hope is the root of the gift of miracles, and I owe this testimony to our Beloved Church, that apostolic powers are there manifested. We have undeniable proofs thereof. In the healing of maladies in themselves incurable, such as cancer, consumption, and when the patient was in the agonies of death, all by means of a prayer or word.⁷⁰

Wesley experienced the same “exercises” that he had read about in Jonathan Edward’s *Faithful Narrative*. At nearly every preaching meeting, people in the crowd fell under some form of exercise.⁷¹ Also Wesley witnessed and reported miraculous healings. He related, “Judith Williams, who was in grievous pain of both body and mind. After a short time of prayer, we left her. But her pain was gone . . . her body so strengthened that she immediately rose, and the next day went abroad.”⁷²

This sort of behavior created problems for Wesley and others such as Whitefield and Edwards.⁷³ Some historians have concluded that these exercises were a manifestation

⁶⁸ Craig Keener, *Miracles: The Credibility of the New Testament Accounts* (Grand Rapids: Baker Academic, 2011), 384.

⁶⁹ Clark, *There is More*, 77-78.

⁷⁰ Gup P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles: L.I.F.E. Bible College, 1983), 386.

⁷¹ DeArtega, *Forging*, 157.

⁷² *JWJ*, March 19, 1741.

⁷³ Gary Grieg and Kevin Springer, *The Kingdom and the Power: Are Healing and the Spiritual Gifts used by Jesus and the Early Church meant for the Church today?* (Ventura, Calif.: Regal Books, 1993), 289.

of an emotionally driven ministry. DeArtega states that is simply not true.⁷⁴ The exercises which consisted of fallings, screams, and even holy laughter, continued during Wesley's long life and ministry, not to mention revivals of other Methodist preachers. Grieg and Springer suggest that the history of revival will bring to light many forms of spiritual manifestation. Although unusual manifestations are not a part of usual discipleship, manifestations have been evident in the presence of the Holy Spirit. These manifestations are really evidences that God is moving in revival.⁷⁵ Wesley was aware that these actions of "enthusiasm" during his preaching were drawing great criticism from those who did not understand the work of the Holy Spirit. He was quick to journal instances where the hand of God could be discerned from self-delusion or fraud. He wrote,

We understood that many were offended at the cries of those on whom the power of God came; among whom was a physician, who was much afraid there might be fraud or imposter in the case. Today one whom he had known many years was the first (while I was preaching in Newgate) who broke out "into cries and tears." He could hardly believe his own eyes and ears. He went and stood close to her, and observed every symptom, till great drops of sweat ran down her face and all her bones shook. He then knew not what to think, being clearly convinced it was not fraud nor yet any natural disorder. But when both her soul and body were healed in a moment, he acknowledged the finger of God.⁷⁶

The revival in the late 1750s at Everton, England, produced as much phenomenon as did the early meetings at Bristol. There were outward manifestations during Wesley's messages. In his early preaching there were cries of anguish from unbelievers who suddenly came under conviction for their sin. Those under conviction would fall,

⁷⁴ DeArtega, *Forging*, 157.

⁷⁵ Grieg and Springer, 319.

⁷⁶ *JWJ*, May 30, 1739.

convulse with sobs or groans, and cry out in agony for their eternal salvation. Wesley would implore the others who were not affected in these ways to cry out for the release of the captives.⁷⁷

While Wesley was speaking at Epworth, conviction fell on those present. “Several dropped down as dead, and among the rest such a cry was heard of sinners groaning for the righteous of faith as almost drowned my voice. But many of these soon lifted up their heads with joy, and broke out into thanksgiving, being assured they now had the desire of their soul – the forgiveness of their sins.”⁷⁸ He continued to report about the relief and joy that came upon people who had received salvation,

A thin, pale girl, (was) weeping with sorrow for herself and joy for her companion. Quickly the smiles of Heaven came likewise on her, and her praises joined with those of the other. I also then laughed with extreme joy; so did Mr. Blackwell [the local Methodist leader] (who said it was more than he could bear); so did all who knew the Lord.⁷⁹

Wood suggests that although the danger of mass hysteria was never far away from Wesley’s meetings, it is important to remember that where the Spirit is in control, emotions which could cause harm are appropriated for the purposes of grace.⁸⁰ Wesley witnessed demonic deliverance in his meeting, as well as a variety of physical responses to the arresting power of God.⁸¹ His early ministry included exorcisms as well as dreams

⁷⁷ Skevington Wood, *The Burning Heart, John Wesley: Evangelists* (Lexington, KY Emeth Press and Cliff College Publishing, 2006), 187.

⁷⁸ *JWJ*, June 12, 1742.

⁷⁹ See *JWJ*, May 30, 1759 for extended account of reliable eyewitnesses. See also *JWJ*, July 14, 1759, regarding uncontrolled laughter and discernment that some laughter may be demonic in origins.

⁸⁰ Skevington Wood, 188.

⁸¹ Clark, *There is More*, 77.

and visions for guidance and warnings. It was even stated that early Methodism was a preview of Pentecostalism.⁸²

John Wesley personally experienced the healing power of God that was evident in his ministry. Wesley often found it necessary to pray for his own illnesses and maladies. He was instantly healed from personal pain and fever as reported in his journal of May 10, 1741. Also, on September 16, 1756 he was very sick with an illness that recurred on September 22. He realized that he should pray for healing and instantly felt better.⁸³ He wrote,

My disorder returned as violent as ever; but I regarded it not while I was performing the service at Snowfields in the morning, nor afterwards at Spitalfields; till I went to the Lord's Table to administer. A thought came into my mind, 'Why do I not apply to God in the beginning rather than the end of an illness?' I did so, and found immediate relief, so that I needed no other medicines.⁸⁴

Wesley noted many instances of healing in response to prayer including a notable instance for the cure of his horse.⁸⁵ Finding himself in serious need, he offered prayer for his horse and later testified,

I believe it my duty to relate here what some will esteem a most notable instance of enthusiasm. Be it so or not, I aver the plain fact. In an hour after we left Taunton, one of the chaise-horses was on a sudden so lame that he could hardly set his foot to the ground. It being impossible to procure any human help, I knew no remedy but prayer. Immediately the lameness was gone, and he went just as he did before.⁸⁶

⁸² Keener, 384, n. 210.

⁸³ Ibid.

⁸⁴ *JWJ*, Oct. 3, 1756.

⁸⁵ Candy Gunther Brown, *Testing Prayer: Science and Healing*, (Cambridge, Mass.: Harvard University Press, 2012), 28.

⁸⁶ *JWJ*, Sept. 2, 1781.

John Wesley was unlike many theologians of his day because he spent more time on the front lines of evangelism rather than in academic circles. He challenged the Cessationists views of his contemporaries. He challenged them with many reports of healing miracles, often in response to his own prayers.⁸⁷ He reported miracles such as a man returning to life after death when Wesley prayed for him. Even his brother and partner in ministry, Charles Wesley, was cured from an unconscious state and a debilitating attack of pleurisy when a woman proclaimed, “In the name of Jesus Christ of Nazareth arise and believe, and thou shall be healed of all thy infirmities.”⁸⁸

It has been attributed to Wesley that his ministry actually saved England from a great social disaster like other nations in Europe at the time. France was in the midst of civil disorder, uprising of the masses against the elite class, and revolution. England was saved from the same fate. Wesley’s social reforms averted the social unrest that was afoot in much of Europe.⁸⁹ It was reported of Wesley that, “The great revival which God entrusted to him actually saved England from moral and civil ruin.”⁹⁰ Although he had great persecution, barriers, and lack of respect in his early ministry, he came to be one of the most highly respected people of his era and beyond.⁹¹ Wood stated, “If his testimony be disregarded, then no human testimony can be regarded as of value. He has given undeniable witness of God’s mighty power in bodily healing, and of the truth that the day

⁸⁷ Keener, 383.

⁸⁸ Ibid.

⁸⁹ Manfred Marquardt, *John Wesley’s Social Ethics: Praxis and Principle* (Eugene, OR: Wipf and Stock Publishers, 1992), 43.

⁹⁰ Duffield and Van Cleave, 387.

⁹¹ Skevington Wood, 188.

of miracles is definitely not passed.”⁹² With the benefit of historical vision, it is clear that Wesley carried out a prophetic proclamation to reform and revive the church.⁹³ The gift of the charismata was a vital part of the revelation, restoration, and revival that came as a result of Wesley following the leading of the Holy Spirit.

The method of Wesley was a holistic ministry. Wesley did not merely offer the saving grace of God and healing by operation of the gifts of the Holy Spirit. He attended to the human needs of the populace as well. Marquardt stated, “Wesley was one of the first not only to see the poor as recipients of alms and objects of charitable care, but also to set forth the genuinely Christian duty to eliminate their wretchedness.”⁹⁴ Among his social reforms were distributing cash, clothing, food, fuel, and medicine at the weekly class meetings.⁹⁵ Wesley even authored a manual, *Primitive Physic*, for treatment of general medical needs of the poor, who could not afford to seek professional medical help.⁹⁶ He instituted a micro-loan program to rescue the poor from lenders who would demand extortionate interest and his ministries assisted people in finding jobs.⁹⁷ Methodism was instrumental in educating adults and children, as well as working for reform in child labor laws. Wesley was an advocate of slave reform as well. He required his Methodist pastors to visit the imprisoned. Wesley also frequently visited and preached

⁹² Duffield and Van Cleave, 388.

⁹³ DeArtega, *Forging*, 166.

⁹⁴ Marquardt, 27.

⁹⁵ *Ibid.*, 28.

⁹⁶ *Ibid.*, 29.

⁹⁷ *Ibid.*

to those in jail, especially those who were condemned to death.⁹⁸ The holistic approach to Wesley's ministry was instrumental in the spread of the gospel message in early Methodism. This historical account of Wesley's holistic ministry also supports the model of ministry that was offered in Uganda through the work of UCSS, which will be hereinafter addressed.

Evidence of the Charismata in Methodism after Wesley

In the Methodist tradition, there were many great leaders who followed Wesley and saw the power of God manifested in great healing ministries. As Methodism spread across the American frontier, revival spread among the backwoods men and women of the wilderness. Hundreds were awakened, converted, and moved into the charismatic gifts of the Spirit in the early 1800's. An eyewitness wrote about the charismatic preaching on an occasion and when the Holy Spirit fell with spiritual manifestations,

The clergyman rises and introduces the solemn service; takes a text as a motto; commences a vociferous and passionate address . . . an individual to your right (may be converted or unconverted person) is taken with the exercise, of which you were notified with a shriek . . . a circle collects around the individual, and commence singing, and then praying, and then exhorting. Another is seized to your left, another in front, which soon spreads over the whole extent of the congregation . . . The clergy now leave the stand, spread over the congregation, and converse with the exercised, and exhort, as occasion may offer. This scene was exhibited, day and night, without intermission, as long as the meeting lasted.⁹⁹

⁹⁸ Marquardt, 81.

⁹⁹ DeArtega, *Forging*, 171.

Peter Cartwright was another great leader in Methodism in the 1800s. He was an early Methodist circuit rider.¹⁰⁰ He reported that there was great power of God that was seen in the ministry of ordinary, unlearned men. Cartwright noted, “Many glorious signs have followed, and will follow, to the end of time.”¹⁰¹ He further reported many instances of jerking as a manifestation of the presence of God, “I have seen more than 500 persons jerking at one time in my large congregations.”¹⁰² Cartwright viewed these anomalies as a judgment from God, to bring sinners to repentance, and to show believers that God could work in any circumstance to the glory of his grace and the salvation of the lost.¹⁰³

August 1801 brought a great outpouring when an estimated 30,000 people set up camp at Cane Ridge in Kentucky. The true seekers and the curiosity seekers included all strata of society from the Governor of Kentucky to the common slave. The righteous came to encounter the Lord. The skeptics and backsliders came to laugh at the exercises and enjoy the food. No one wanted to miss the spectacle.¹⁰⁴ Many preachers brought forth the word simultaneously and the Spirit of God fell on the people, both true seeker and skeptic. Many spiritual gifts and manifestations were evident. Clark reports, “The exercises came to full bloom, the weeping and groaning by sinners, the ‘jerks’ (a form of body hiccups) rolling on the ground, dancing to heavenly music, visions, child prophecies, and holy laughter in the saints.”¹⁰⁵

¹⁰⁰ Clark, *There is More*, 83.

¹⁰¹ Ibid.

¹⁰² Ibid.

¹⁰³ Ibid., 84.

¹⁰⁴ Ibid.

Even young children, some as young as five years old, were given over to the manifestation of the Holy Spirit in gifts, exhortations, or prophecy which caused many to be converted. It was reported,

One seven-year-old girl preached from her father's shoulders until fatigued. As she lay her head on her father's head to rest someone suggested, "Poor thing, she better get some sleep." The girl roused and said: "Don't call me poor, for Christ is my brother, God my father, and I have a kingdom to inherit, and therefore don't call me poor, for I am rich in the blood of the Lamb."¹⁰⁶

The "fallings" were pivotal in the conversion of many. The curious, the skeptics, and others fell in droves. Many experienced the outpouring of the Holy Spirit in tears and visions. Extemporaneous preaching, singing, and praying illustrated the power of the presence of God the Spirit. In later revivals there was some conviction, but also much "holy laughter" as the Spirit refreshed those who were already believers but needed a measure of heavenly joy in their life.¹⁰⁷ These events led to the conversion of many. The Rev. John Lyle, a Presbyterian minister at the Cane Ridge communion cycle, wrote in his diary:

We began to talk and pray for those that were fallen down and (____) a deist fell, son to widow (____) . . . He had said just before he would not fall so for a thousand dollars and that he did not believe in heaven, hell, or the devil. Shortly after two of his cousins fell. He lay speechless for an hour or two then spoke and said he had been ridiculing the work before he fell and said he wanted to seek Christ.¹⁰⁸

¹⁰⁵DeArtega, *Forging*, 158.

¹⁰⁶ Paul Conklin, *Cane Ridge: America's Pentecost* (Madison: University of Wisconsin Press, 1990), 95.

¹⁰⁷ DeArtega, *Forging*, 158.

¹⁰⁸Catherine Cleveland, *The Great Revival in the West, 1797-1805* (Chicago, IL: University of Chicago Press, 1916), 187.

After the 1801 camp meeting, camp meetings spread across the nation in rural areas and became the new revival method. There were detractors but two factors preserved the spread of the revival, “First, the writings of Jonathan Edwards on revival and the exercises were widely known and esteemed among the clergy. Second, the power of the established (Sadduceeic) seminaries and anti-revival clergy was much less than in Great Britain and Europe.”¹⁰⁹ Over the next few years as many as five hundred summer camp meetings sprang up across the nation, in many streams of the church including Baptist, Methodist, Presbyterians, and mixed camps.¹¹⁰

Craig Keener reported other types of miracles in the 1840s. Methodist missionary W.J. Davis was referred to as the “Missionary Elijah” because his prayers were attributed to bring rain in the midst of a severe drought, which led to the beginning of the first known Bantu church.¹¹¹ Other miracles such as healings and rainfall in response to prayer were reported by one of Wesley’s Methodist preachers, John Valton.¹¹²

In the 1860s Phoebe and Walter Palmer promoted belief in divine healing in holiness circles. Throughout the nineteenth-century, the Holy Spirit moved in powerful revivals. The theology of the gifts of the Spirit developed in mainline denominations. The holiness movement had roots in the writing of John Wesley and early Methodism. The

¹⁰⁹Richard Carwardine, “*The Second Great Awakening in Comparative Perspective: Revivals and Culture in the United States and Britain*,” in: Edith L. Blumhofer, and Randall Balmer, *Modern Christian Revivals* (Urbana, IL: University of Illinois Press, 1993), 84-100.

¹¹⁰ DeArtega, *Forging*, 171.

¹¹¹ Keener, 591.

¹¹² Ibid., 383.

holiness movement sought a deeper commitment in the Christian life than was regularly seen in mainline churches.¹¹³

In another instance in the Methodist tradition, the son of a physician broke both bones in his forearm. His uncle, who was a surgeon, set the bones and stated that a sling would be necessary for six weeks. That night the child asked Jesus to make his arm well and the next day asked for the sling to be removed. To appease the child after much insistent request by the child, the sling was removed only to find that the arm had been healed. The uncle was reconverted, and the Methodist involvement in the healing movement was significant.¹¹⁴

In 1907 Albert Day, a Methodist minister discovered he had tuberculosis. He was hemorrhaging and had been warned that if he did not move to Colorado Springs and stay there he would die within six months. He prayed that God would allow him to fulfill his calling, and he returned to Ohio to preach. When he decided to return to the ministry, his hemorrhaging stopped. In 1944, he had a heart attack and x-rays revealed that he had an enlarged heart. However, after continuing his ministry, a later x-ray in 1947 illustrated that his heart was completely normal.¹¹⁵

Even the African branch of Methodism experienced healing revivals starting in 1918. One early healing occurred when John Cheke and David Mandisodza commanded a disabled girl to rise in Jesus' name. The girl was healed and jumped up shouting, "Jesus

¹¹³ William DeArtega, *Quenching the Spirit: Discover the REAL Spirit Behind the Charismatic Controversy*, (Orlando, FL: Creation House, 1996), 108.

¹¹⁴ Keener, 392.

¹¹⁵ Ibid., 410.

Christ has healed me. I am no longer a cripple. Haleluya, Haleluya! [Sic]”¹¹⁶ In the 1920s, Methodist missionary Yong Do Lee in South Korea reported healing when there was concerted prayer by Pentecostal sisters, and a painful abdominal lump vanished. This event led to Do Lee becoming a prominent church planter.¹¹⁷

In the 1950s South African Methodist Elsie Salmon reported the instant healing of a totally blind woman with two cataracts. Salmon also reported the healing of a woman who was blind as a result of being poisoned. Doctors feared the condition was permanent, but the day after Salmon laid hands on the woman to pray, the woman could see clearly. Also a woman who had been blind for twenty years was healed in three days. Salmon reported many other instances of blindness being cured as well.¹¹⁸

Also around that same time, Dr. Albert Day, a Methodist minister who had been healed of serious illnesses himself, began a healing ministry in Baltimore, Maryland. A woman with a growth on her eye came for prayer, but was expecting surgery the next day. When she arrived for surgery, the growth was easily removed with a pair of tweezers. A man was also healed of a brain tumor in Dr. Day’s ministry in the power of the Holy Spirit.¹¹⁹

In 1951 Methodist pastor Roger Squire offered prayer for a man who had been seriously injured in a commuter train accident and was facing brain surgery. On Sunday morning at 11:15 A.M. just before surgery was to begin, the pastor led the congregation

¹¹⁶ Keener, 314.

¹¹⁷ Ibid., 291.

¹¹⁸ Ibid., 513.

¹¹⁹ Ibid., 410.

in prayer for his healing. He began to regain consciousness, and the surgery never took place. In the course of a few weeks, he was restored but for a few lapses of memory.¹²⁰

In the 1970s the Methodist church of Ghana approved the healing ministry of Samuel B. Essamuah, who had served as a presiding Bishop. There are current healing crusades in Ghana. In 2001 an official Methodist report on a crusade told of the deaf hearing, and a leg instantly growing four inches in public sight, with the person jumping and running.¹²¹ Healing has been the means for one Methodist ministry in Bolivia to experience phenomenal growth because their preaching was accompanied by healings.¹²²

In 2009 Methodist pastor Gene Wilkins reported that he had earlier been healed of rheumatoid arthritis, a condition that he had since his youth. An older woman in the church named Edith prayed for him. Edith listened to God, and by the power of the Holy Spirit, she prayed for the condition that he had since his youth. He was miraculously healed of the disease.¹²³ This further confirms the use of word of knowledge in healing. It is a powerful tool for those who pray for others to be healed to listen to God and move where he is moving.

In conclusion this brief review of healing in Methodist history, including a brief review of the historic church, an array of witnesses and testimonies have been presented for the purpose of removing question that the charismata of healings, miracles, signs, and wonders have continued from the New Testament church, through the early church fathers, and down through the ages to the present generation. Methodism has had many

¹²⁰ Keener, 411.

¹²¹ Ibid., 314.

¹²² Ibid., 340.

¹²³ Ibid., 475.

prominent and documented instances of healing. What Jesus intended for the early church, he intends for today. Scripture states, “Jesus Christ is the same yesterday and today and forever” (Heb 13:8). God has shown his willingness to heal and bring forth signs and wonders in every era since the New Testament. Miracles of healing in the present day bear witness that his will has not changed to this present time.

Theological Foundations

Critical examination of views of charismatic practice held by various theological streams, especially Methodism, will support the practical application of the project. One of the true emphasis of scripture is how humanity hears from God and then acts on that communication from God. This project is founded on the belief that God has a plan for believers to participate in the advancement of the kingdom of God, specifically that believers will walk in spiritual power and the world will be changed. Even more so that the Holy Spirit is a missionary Spirit sent to breathe life and power into the church.

Traditional Protestant theology has often become disjointed within the life and spirituality of the church. Sadly Protestantism may have even diverged from the message of Jesus and from the true emphasis of scripture.¹²⁴ This seems to be especially true in the North American church. Westerners have a worldview that is very naturalistic in contrast to the supernatural views of many parts of the world.¹²⁵ It is vital that the believer understand the gifting of the Holy Spirit. Many traditional religious views avoid the work and counsel of the Holy Spirit and place the emphasis on scripture alone. The Bulike

¹²⁴ Ruthven, *What's Wrong*, ii.

¹²⁵ Kraft, 27.

project however, relies on the understanding that the gifting of the Spirit is a necessary component for a vital walk of faith.

Ruthven states the emphasis of scripture is on the working of power by the Holy Spirit and that Jesus accessed the same power of God in performing miracles. In so doing Jesus advanced the teaching that believers could operate in the continued gifts of the Holy Spirit. Jesus told the believers that they would do even greater (miraculous) works than he, if they believed. He said, “Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father” (Jn 14:12). Jesus departed from traditional religious emphasis of his day. Jesus listened to God and heeded his voice. He was unlike the religious leaders who sought scripture alone for discerning the will of God, and did not seek to hear the voice of God.¹²⁶ Hearing and acting on the direction and counsel of the Holy Spirit was key to the life and ministry of Jesus. To follow the life of Christ, the emphasis of Christian action should also be the reception of the prompting of the Holy Spirit and acting on the word of God given. Believers should always test the leading of the Spirit by the Holy Word of God.

The Cape Town Commitment, a document created in 2010 at the Third Lausanne Congress on World Evangelization, emphasizes the importance of the Spirit on the mission of the church. Without the work of the Spirit leading and guiding the people, their work is futile, in vain, and is mere human endeavor. It was stated,

We love the Holy Spirit within the unity of the Trinity along with God the Father and God the Son. He is the missionary Spirit sent by the missionary Father and the missionary Son, breathing life and power into God’s missionary church. We love and pray for the

¹²⁶Ruthven, *What’s Wrong*, ii.

presence of the Holy Spirit because without the witness of the Spirit to Christ our witness would be futile. Without the convicting work of the Spirit, our preaching is in vain. Without the gifts, guidance and power of the Spirit, our mission is mere human effort. And without the fruit of the Spirit, our unattractive lives cannot reflect the beauty of the gospel.¹²⁷

By contrast much of the current tradition of Protestantism is the focus on a life of faith almost devoid of spiritual gifts. Almost all interpretation of scripture is based upon experience. Thus people who have no personal experience with the Holy Spirit rely solely on a dry reading of scripture. Many of the experiences of scripture are beyond the imaginations of some and thus lead them to disbelieve that the events of scripture could really happen in today's world.¹²⁸ Most Protestant denominations have been brought up in the Cessationist's traditions, which also contribute to a worldview devoid of the action, counsel, and guidance of the Holy Spirit of God. The historical teachings of leaders in the church have diverted attention away from the gifts of the Spirit. Even at the outset of Protestantism, the proponents sought to advance the authority of scripture, thus diminishing the authority of the Pope. In the process Protestant reformers stripped the very scripture they sought to advance of the full measure of power by eliminating the emphasis on hearing God the Spirit and acting on his Word.

Charismatics successfully argue that Cessationist's theology is contrary to scripture. There is no direct statement in scripture that the gifts would cease to operate after the foundation of the church. Furthermore, disallowing an entire category of gifts is arbitrary and unbiblical. The work of Christ was to inaugurate the kingdom of God in the

¹²⁷Tyra, 12.

¹²⁸Kraft, *Powerless*, 33.

power of the Holy Spirit.¹²⁹ This could not happen if the gifts were eliminated after the completion of the New Testament.

Cessationists further conclude that continuation of spiritual gifts means that scriptural canon is still open. If there are still gifts allowing extra-biblical revelation, especially utterance and word gifts, then the canon is subject to new interpretation. If God is still speaking to people who have the gift to hear him and interpret what he is saying for others, then those word gifts would be on equal footing with the scriptural Word of God. Cessationists claim that this notion of continuing revelation is contradictory to scripture, as the prophets and apostles have already laid the foundation.¹³⁰ Since the foundation is already laid, we do not need further revelation (Eph 2:20-22). Charismatic's counter argument is that scripture alone is the final authority. The canon is closed, and the Word of God alone is the final authority of the believer. No prophetic word belongs on the level of Holy Scripture. However, if a word is not supported in Holy Scripture, or by the inner-witness of the Holy Spirit, it should be rejected.¹³¹ Moreover, why would there be scriptural provision for testing prophets and words of knowledge in such passages as 1 Corinthians 14:29 and 1 Thessalonians 5:20-21 if there were not any new prophecy to test?

The New Testament references the Holy Spirit and typically reflects the interaction between the Spirit and humanity as experiential phenomena. The Spirit is not merely discussed on the pages of scripture and the presence of the Spirit is not merely

¹²⁹ Ruthven, Jon Mark. *Cessation*, 167.

¹³⁰ Boyd and Eddy, 221.

¹³¹ *Ibid.*, 219.

affirmed in doctrine. The Holy Spirit is a divine person to be experienced.¹³² Although the Acts of the Apostles is a historical book, the excitement of Acts has more to do with the direct encounters with the Spirit of God than merely reporting dry historic events. The Spirit is a vivid reality in the lives of believers in which they experience first-hand the work of God in their lives.¹³³

Larry Hurtado illustrates several scriptural references in which the divine presence and actions are made real to the believers. In Galatians 3:5 the impartation of the Spirit is more than operation of the law or hearing of faith, “So again I ask, does God give you his Spirit and work miracles among you by the works of the law, or by your believing what you heard?” The gospel is more than word only, but filled with power by the Holy Spirit as seen in 1 Thessalonians 1:5, “For we know . . . our gospel came to you not simply with words but also with power, with the Holy Spirit and deep conviction.” The Spirit is the divine actor by which signs and wonders are brought forth.¹³⁴ The New Testament presents the Spirit as active and seen in manifestations that can be observed and experienced. The Holy Spirit was felt and seen in many ways.¹³⁵ Hurtado states that the New Testament offers a more dramatic view of God with the focus on “divine actions rather than the more static categories of philosophically influenced theology of later centuries.”¹³⁶

¹³² Larry W. Hurtado, *God in the New Testament Theology* (Nashville: Abingdon Press, 2010), 83.

¹³³ Ibid., 83.

¹³⁴ Ibid.

¹³⁵ Ibid., 84.

¹³⁶ Ibid., 112.

The message and goal of the Bible is to emphasize the process of the Spirit of God who reveals God's will directly to the hearts of the believer. An open, receptive relationship with the Holy Spirit enables believers to walk in intimacy with God. At the heart of the mission of God and missional ministry "is a pneumatological question: *What is the Holy Spirit up to in this or that ministry location and how might/should we cooperate with him?*"¹³⁷ The mission of the church must be the mission of Christ as discerned through the Holy Spirit. "The church owes its origin, its destiny, its structure, its ongoing life, its ministry, – in short – its mission - to the divine Spirit of life, truth, and holiness."¹³⁸

Most Protestant theology stresses repentance as the means of coming into relationship with the Lord Jesus, and diminishes the importance of actually hearing from God. The primary goal of Protestantism is for sinners to come to a saving relationship with Jesus. The biblical themes that have been missed or largely overlooked by traditional Protestant theology are first, that God reveals his instructions into the heart of a person of God, and second, that the counsel of the Spirit is then tested against the teachings of the Bible. We know this because the 1 Corinthians 10:11 states that the Word was written for our instruction.¹³⁹ Paul explains, "For everything that was written in the past was written to teach us, so that through the endurance taught in the scriptures and the encouragement they provide we might have hope" (Rom 15:4). Throughout scripture, especially from Abraham forward, the word of the Lord often comes to his

¹³⁷ Gary Trya, *The Holy Spirit in Mission: Prophetic Speech and Action in Christian Witness* (Downers Grove, IL: Intervarsity Press, 2011), 17.

¹³⁸ Darrell Guder, ed., *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Eerdmans, 1998), 145.

¹³⁹ Ruthven, *What's Wrong*, 25.

people and they are directed by those words. Ruthven states, “God’s Word comes to them in a dream or in an unspecified way, and their faithfulness grows and is strengthened as that word is tested.”¹⁴⁰ In scripture this is seen with Adam, Cain, Abel, Noah, Abraham, Isaac, Jacob, and Joseph. God gave the opportunity to the people of Israel to communicate directly with him according to Exodus 19:9 and 20:19, 22. Ruthven suggests that this was God offering the Israelites what he later offered to believers in the New Covenant.¹⁴¹ Israel could not or chose not to withstand the presence of God and demand mediated revelation, rather than immediate or direct revelation.¹⁴² Exodus 20:18-20 clearly establishes that the people refused the opportunity to be in direct communication with God,

When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance and said to Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die.” Moses said to the people, “Do not be afraid. God has come to test you, so that the fear of God will be with you to keep you from sinning.” The people remained at a distance, while Moses approached the thick darkness where God was.

The New Testament understanding is that believers are not to refuse to listen when God speaks. Hebrews 12:25 states, “See to it that you do not refuse him who speaks.” There is one mediator between God and man and that is Jesus Christ (1 Tm 2:5), but the temple veil was torn in two when Jesus cried out in a loud voice and gave up his

¹⁴⁰ Ruthven, *What’s Wrong*, 29.

¹⁴¹ Ibid., 37.

¹⁴² Ibid.

Spirit. According to Ruthven, the nature of the instruction from God is clear: to learn how to hear the voice of God and respond to it appropriately.¹⁴³

Experiencing God in Methodism

For John Wesley, experiencing the Holy Spirit was the assurance of not merely believing in the doctrine of the church but was the personal reality of God's perfect love. The inner witness of the Holy Spirit brought the assurance that Wesley had longed to see for many years. When Wesley had a personal experience with the Holy Spirit at Aldersgate in May of 1738, his heart was "strangely warmed." His faith was transformed from being a condition of the head alone to a condition of the heart. Faith that was experienced in the heart by the power of the Holy Spirit was important to Wesley.¹⁴⁴ Baptism of the Holy Spirit was a crucial part of his religious experience.

Wesley's meetings were often accompanied by outward and physical manifestations of the presence of the Holy Spirit. An early Methodist preacher said, "Both adults and children fell under the power of the Spirit. They shrieked, swooned, fell to the floor as if dead, babbled senselessly, cried out in praise of God and so on."¹⁴⁵ Wesley responded by stating that God suddenly convinced many that they were lost

¹⁴³ Ruthven, *What's Wrong*, 39.

¹⁴⁴ James D. G. Dunn, *The Christ and the Spirit, Volume 2 Pneumatology* (Grand Rapids: Eerdmans Publishing Company, 1998), 35.

¹⁴⁵ Frank Stagg, Glenn Henson, and Wayne Oats, *Glossolalia* (Nashville: Abingdon Press, 1967), 64.

sinners. Wesley also said that God used the manifestations to make unbelievers believe and make his work in them more apparent.¹⁴⁶

There is more understanding of Wesley's view of the work of the Holy Spirit in the life of the believer seen in the eulogy of his dear friend and fellow-revivalist, George Whitefield. Whitefield and Wesley predetermined that Wesley would preach Whitefield's funeral. Although Whitefield and Wesley began on common theological ground in the early part of the Methodist movement, they diverged on several key points in later years. However, Wesley declared at Whitefield's funeral that their (Whitefield and Wesley's) common cause was salvation by faith, whereby Christ was set up in the hearts of men, bringing righteousness, peace, and the "joy of the Holy Ghost." The indwelling of the Spirit made men "both holy in heart and in all manner of conversation."¹⁴⁷ These words enraged some of Whitefield's followers.

We can only assume that Whitefield and Wesley were on common ground on these issues, or Wesley would not have stated them in such a manner. Wesley spoke to Whitefield about the outward signs, which had so often accompanied the inward work of God. Apparently Whitefield's primary objections were due to misrepresentations of fact that often accompanied displays and manifestations.¹⁴⁸ Wesley wrote in his journal that the next day during Wesley's sermon, four people fell under the power of the Spirit while sitting next to Whitefield. Wesley concluded that, "From this I trust we shall all suffer

¹⁴⁶ Thomas R. Edgar, *Satisfied by the Promise of the Spirit: Affirming the Fullness of God's Provision for Spiritual Living* (Grand Rapids: Kregel Resources, 1996), 217-218. Wesley also acknowledged that the enemy of Christ, Satan, could likewise mimic this display of God in order to discredit the whole work.

¹⁴⁷ Larry Wood, *The Meaning of Pentecost in Early Methodism* (Lanham, Maryland: The Scarecrow Press, 2000), 20.

¹⁴⁸ Steve Beard, *Thunderstruck: John Wesley and the "Toronto Blessing"* (Wilmore, KY: Thunderstruck Communications, 1996), 8.

God to carry in his own work in the way that pleaseth him.”¹⁴⁹ Wesley did not think every outward display, especially laughing or exceeding joy, was from God. But even so Wesley was careful not to make harsh judgments that would be injurious to the believer, giving wide latitude to outward signs and manifestations.¹⁵⁰

Wesley’s later life and sermons covered a wide range of topics, however the primary theme was that of Christian perfection, or holiness, as explicitly seen through the lens of Pentecost. At his annual conferences, he frequently preached on the baptism of the Holy Ghost.¹⁵¹ John Fletcher, Wesley’s successor and Methodist theologian, wrote about the early Methodist understanding of the baptism of the Spirit. Fletcher wrote, “Mr. Wesley rests the perfection of Christianity on the Pentecostal dispensation of the Spirit, and teaches imperfect believers need only ‘wait for the promise of the Father,’ till ‘the Holy Ghost is given unto them’ according to the fullness of the promise.”¹⁵² Pentecostal dispensation of the Spirit was vital for Methodist theology at the outset of the movement. Fletcher further reported that Wesley chiefly rested on the doctrine of Christian perfection and on being baptized and filled with the Spirit. The friendship between Wesley and John Fletcher was an intimate one with Fletcher being groomed as heir-apparent to the Methodist movement and tradition. It is reasonable to believe that the

¹⁴⁹ JWW, July 7, 1739.

¹⁵⁰ Beard, 23-24.

¹⁵¹ Larry Wood, 164.

¹⁵² Ibid., 67.

reports of Fletcher about Wesley's theology of the baptism of the Spirit were accurate and reliable.¹⁵³

As Methodism progressed, the problem of sacraments in the American colonies was a grave issue for Wesley and Fletcher. That issue alone was one that caused the biggest rift with the mother church, the Church of England. Fletcher and Wesley knew that Methodism was a move of God and was an emerging phenomenon that would not drift away. Both men believed that early Methodism could be the beginning of literal Pentecost, where the Spirit of God would be poured out on all flesh. These sentiments were exchanged in the correspondence between Fletcher, John Wesley, his brother Charles Wesley⁹. Fletcher believed that the witness of lives of Christians fully endowed with the power of the Holy Spirit would generate an eventual globalization of Christianity.¹⁵⁴ Fletcher believed that by the power of the Holy Spirit in the lives of men, the traits of the first Pentecost could be recreated in the lives of humanity. Fletcher was looking for a global outpouring of the Holy Spirit, and he thought that Methodism would be the vehicle for that outpouring. He asked his fellow believers to ardently pray for the fullness of the Holy Spirit and for the indwelling of the Spirit to those who would lead believers into all truth, love, and power. He implored believers to be among the few who "besieged the throne of grace, and not cease putting the Lord in remembrance, till he has raised himself a Pentecostal church again in the earth."¹⁵⁵ For Fletcher this was

¹⁵³ Larry Wood, 67.

¹⁵⁴ Ibid., 153.

¹⁵⁵ Ibid., 154.

something to be sought from the Lord, not a status that was to be passively awaited and lackadaisically expected.

As Methodism spread to America, there were considerable displays of emotion, crying, and shouts of joy. Thomas Rankin, who had gone to America as a Methodist missionary, tried in earnest to keep crowds quiet. These meetings were described as examples of the demonstration and power of the Spirit or as great outpourings of the Spirit. Wesley was interested in maintaining a balance between these displays and justification and sanctification. As late as 1787, Wesley and Fletcher give the Pentecostal displays a more symbolic meaning. He saw literal miracles for their significance to serve as an outward symbol of what God's grace would do for a person spiritually and morally.

Larry Wood, Methodist theologian and Wesley historian, illustrates the position of the Holy Spirit gifts in the lives of believers as transformative, rather than simply to be received on their own merit. He opines, "The purpose of gifts, miracles, signs always has an inner, spiritual, symbolic value."¹⁵⁶ Wesley's theology of the manifestation of the gifts was that the believer should be more joyous of the grace of God, than the signs and wonders. In other words, a believer should not be more enamored with signs and wonders than with the blessed grace and personal relationship of God with the believer. The precautionary word was to seek the giver of the gift and not the gift itself. To focus on the physical phenomena and manifestations of the Spirit was a sign of a sinful generation who were more interested in magic than in God!¹⁵⁷ Focusing on the inner meaning of the

¹⁵⁶ Larry Wood, 196.

¹⁵⁷ Ibid., 197.

miracles, rather than the outward sign alone, served the purpose of calling believers to be renewed in the image of Christ.

John Fletcher, the would-be successor of John Wesley, was plagued by ill health for many years. He finally succumbed and actually died before John Wesley even though Fletcher was much younger. Fletcher's widow Mary was a spiritual daughter to John Wesley, having been thrown out by her family for following Methodism early in her life. Upon the death of her husband John Fletcher, Mary Fletcher continued to be a close associate of Wesley. She was the first woman theologian in Methodism. At the age of 39 Mary Fletcher wrote that she wanted the full baptism of the Holy Spirit, which was God's promise to all believers. The Pentecostal theme that had been presented by both Wesley and Fletcher was often present in her writings and diary. She gave rapid instruction that believers are the temples of the Holy Ghost and that all should seek fulfillment of the promise of the gift of baptism of the Holy Ghost.¹⁵⁸

Not only was Mary Fletcher a proponent of the gifting of the Holy Spirit in the lives of the believers, many other early Methodist preachers were also. Joseph Benson desired the indwelling of the Spirit. He wrote in one of his sermons, "For the gospel of Christ offers to baptize us with the Holy Ghost and with fire to live in us that we may live also, to quicken us and raise us up and make us sit together with him in heavenly places."¹⁵⁹ Other notable early Methodists such as Thomas Rankin and James and Hester Ann Rogers sought the baptism of the Holy Spirit. Thomas Coke, who later became the

¹⁵⁸ Larry Wood, 241.

¹⁵⁹ Ibid., 251.

first American Methodist bishop, joined the “despised Methodist” as a result of Fletcher’s writings on the baptism of the Holy Spirit.¹⁶⁰

After Fletcher’s death, there began a growing debate about the meaning of Pentecost in Methodism. Fletcher’s influence on early Methodism could not be questioned: he left a significant legacy of written work and correspondence to give clarity to his meaning of Pentecost and the baptism of the Holy Spirit. However, around 1900 there was a tremendous theological shift in Methodism. Liberalism and revisionism had made great inroads into Methodism. By this time, Fletcher’s writings were no longer being published or studied.¹⁶¹ A leader in Methodism, James Mudge, even revised Wesley’s doctrines of Christian perfection so he offered a different meaning of Pentecost for Methodism. Pentecost was linked solely to justification or salvation, rather than Christian perfection or holiness. Pentecost came to mean the gifting of the believer with the Holy Spirit at salvation rather than a second work of grace known as the baptism of the Holy Spirit. Mudge’s emphasis on being filled with the Holy Spirit meant salvation, and no more. Holiness no longer meant full sanctification, but rather meant holiness at the moment of new birth.¹⁶² This view of doctrine has become the dominant doctrine of Methodism, thus watering down the scriptural teachings of Wesley and Fletcher about the baptism of the Holy Spirit.

In this era there were a scant few people who stood against Mudge. One vocal supporter of the original doctrine of Pentecost in Methodism was Daniel Steel. Steel

¹⁶⁰ Ibid., 261.

¹⁶¹ Larry Wood, 314.

¹⁶² Ibid.

supported the original Wesleyan doctrine and argued that Wesley had not ignored experience, but had tested his theory of holiness and the doctrine of Christian perfection and found it to be a proper exegesis of scripture. Steel called the shadow that Mudge cast on Methodism a “cloudy outlook.”¹⁶³ Mudge continued to deny that there was a direct witness of the Holy Spirit to the attainment of Christian perfection, but did allow for assurance of salvation by the witness of the Holy Spirit. There was a serious erosion of Methodist doctrine from 1885 to 1900. Wood suggests that this season was a changing of the guard, so to speak. By 1900 Wesley had become a figure of the past, and Fletcher was almost lost in obscurity.

After Spirit-Filled Methodism

The pneumatologically oriented theology of John and Charles Wesley has lost much of the emphasis in current Methodism, although there are pockets of Spirit-filled Methodists who seek the voice of God and the witness of the Holy Spirit. John Wesley had a firm vision for the mission of the church, and the guidance of the Holy Spirit was at the fore of the movement. Wesley sought the knowledge of the revitalization of the church. The Holy Spirit breathed life into the church at Pentecost and throughout history. The Spirit has continued to breath life into the church. This was evident in early Methodism, as in many revivals and awakenings in history. The Holy Spirit is the life-giver even today. Wesley was concerned that Methodism would become a dead sect, having the form of religion without the power (2 Tim. 3:5). In 1786, when Wesley was 83, he wrote in apparent concern and perhaps even with a measure of frustration:

¹⁶³ Ibid., 325.

I am not afraid that the people called Methodists will ever cease to exist. *But I am afraid, that they will exist only as a dead sect, having the form of religion without the power. And this undoubtedly will happen, unless they hold fast to the doctrine, spirit, and discipline with which they began.*

I fear because I have seen that wherever riches have increased, with but few exceptions, the essence of religion, the mind that was in Christ, has decreased in the same proportion. Therefore, I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality; and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its forms.¹⁶⁴

Although, Wesley was talking about Methodists becoming ensnared by prosperity and creature comforts, the meaning is still extremely important for the Methodist understanding of living a vital life of faith. Wesley was not afraid that the people called Methodists would cease to exist. Rather his fear was that they would exist only as a dead sect devoid of spiritual power. Wesley knew that if the people called Methodists did not hold to the doctrines, spirit, discipline, to wit: the theology with which they had begun, they would lose the relationship with the Holy Spirit that made Methodism a vital force for the advancement of the kingdom of God. With the change of understanding for Methodists with respect to the belief of the meaning of Pentecost, this appears to be true. The more worldly that any faith group becomes, the less Spirit-led they become in the process.

The question then becomes: Is this why the Protestant Church, in particular the Methodist Church, has lost its way with a heritage of Spirit-led mission and evangelism? Perhaps the church lost its focus, and laity and clergy alike become weary with too many works and not enough Spirit-led ministry. The church must be a charismatic community

¹⁶⁴ JWW, August 4, 1786.

whose life is utterly dependent on the presence and power of the Holy Spirit.¹⁶⁵ When Methodism allowed its original doctrine of the meaning of Pentecost to be watered down and liberalized, Methodism lost the potential for ushering in a modern-day global Pentecost as Fletcher envisioned.

About the same time that Methodism was transitioning from a Spirit-led church to a shadow of its former self, losing emphasis of the baptism of the Holy Spirit, the rise of the Pentecostal Revival began to emerge. Shortly after the turn of the 1900s, when Methodism was being watered-down by Mudge, the Spirit of God fell at a meeting on Azusa Street in Los Angeles, California, on April 14, 1906 and continued until 1915. William Seymour, a one-eyed, African-American preacher who was the student of Charles Parham, led the meeting. Parham was attributed with the rise of Pentecostalism. Parham was associated with the Methodist Episcopal Church, but he left Methodism in 1895 because he did not agree with the church structure and believed that Methodist preachers were not given leave to preach by the direct inspiration of the Holy Spirit.

This author is left to wonder: Did Methodism miss her true calling or give up her blessing to the Pentecostal movement because she became too comfortable in her form of religion without the power of the Holy Spirit? In the search for reconnecting the power, baptism of the Holy Spirit, the current church should ask what is the nature of the church and what does God want to do with her? The church has become far removed from the origins at Pentecost, when the church was originally birthed. The method that God used to bring the church into existence was to pour out the Holy Spirit on human flesh and reinvigorate men and women who were aimless and weak without a true mission after the

¹⁶⁵ Vickers, 49.

death of Jesus. Not only did God use Pentecost to birth the church, he has continued to use the Pentecostal outpouring of the Spirit to rebirth and reform the church throughout history.

In summary, the majority of the Protestant church may be missing the mark on how to connect with God and how to connect with humanity. The future of the church, in order to see the vitalization that is missing, depends on the church seeking the guidance of the Holy Spirit. The gifting of the Holy Spirit, in signs, wonders, and miracles is how God chose to manifest himself and advance his kingdom in the past, and it will most likely be the way that God will manifest himself in the present and future to advance his kingdom. Without the gifting of the Holy Spirit, the church is impotent, weak, and powerless. Getting back to the emphasis of scripture with the understanding of the work and guidance of the Holy Spirit will allow the church to become what God envisioned when she was birthed on the original Pentecost.

CHAPTER THREE

INTREGRATION

Introduction

Missional pneumatology is the study of the biblical concept of Holy Spirit driven missions in which the Spirit inspires people to engage in the work of the Lord.

Conceptually, this is mission driven by the Spirit, rather than mission driven by humanity.

Current literature in this area illustrates that when humanity seeks to follow the leading

and teaching of the Holy Spirit that missional ministries are more effective. It is

hypothesized that upon teaching about the gifts of the Holy Spirit with prayers for

impartation, many of the Ugandan pastors will walk in power and effective ministry to

the end that Holy Spirit revival will manifest. The query is whether teaching and prayer

will actually translate to power in ministry as seen by more salvations, worship

attendance, healings, deliverances, and so on.

The literature demonstrates the effectiveness of ministry is greatly enhanced by

the presence and power of the Holy Spirit. *Holy Spirit in Mission* by Gary Tyra argues

that the Spirit is a missionary Spirit sent by a missionary Father and a missionary Son.

The Trinitarian understanding is that each part of the Trinity is mission-minded and that

the Spirit uses God's people to accomplish God's missional purposes.¹ The impact of the

supernatural on world missions in *Supernatural Missions* by Randy Clark shows that

ministry under the power of the Holy Spirit is a necessary component for advancing the

¹ Tyra, 12.

kingdom of God in mission around the world.² George Otis, Jr. illustrates in *Twilight Labyrinth* that spiritual darkness lingers in some places and cannot be overcome without the power of the Holy Spirit.³ In fact mission without the guidance of the Holy Spirit may be very dangerous for the missionary. Henry Lederle in *Theology with Spirit* surveys the conceptual and doctrinal developments of Spirit movements in the twentieth century, with the idea of looking forward to see where theology of the Spirit is heading in the next era.⁴

An effective ministry model that has impacted the advancement of the author's ministry is that of Randy Clark and Apolostic Network of Global Awakening. His *Ministry Team Training Manual* is a tremendous resource for a ministry model that is effective in the practical application of biblical principles of training people in mission to work under the power and anointing of the Holy Spirit.⁵ Clark advocates finding where the Holy Spirit is working and meeting him there. Another ministry model that is vastly important for this research is a study on the impact of prayer on healing by Candy Gunther Brown in *Testing Prayer*.⁶ She assisted in gaining remarkable understanding in a combined study of theology and science. Brown's research was a credible benefit to the inquiry into the methods of this project.

² Randy Clark, *Supernatural Missions: The Impact of the Supernatural on World Missions* (Mechanicsburg, PA: Global Awakening, 2013).

³ George Otis, Jr., *The Twilight Labyrinth: Why Spiritual Darkness Lingers Where it Does* (Grand Rapids MI: Chosen Book, 1997).

⁴ Henry Lederle, *Theology with Spirit: the Future of the Pentecostal & Charismatic Movements in the 21st Century* (Tulsa, OK: Word & Spirit Press, 2010).

⁵ Randy Clark, *Ministry Team Training Manual* (Mechanicsburg, PA: Global Awakening, 2004).

⁶ Candy Gunter Brown, *Testing Prayer: Science and Healing* (Cambridge, MA: Harvard University Press, 2012).

Literature: Mission Under the Power of the Holy Spirit

Gary Tyra, *The Holy Spirit in Mission*

Gary Tyra, *The Holy Spirit in Mission: Prophetic Speech and Action in Christian Witness* meets the needs of those delving into missiological pneumatology. The impact of Holy Spirit on church growth in emerging countries is readily evident. Tyra stressed the importance of the role of prophetic language and action in missions. Tyra led the mission-minded reader to understand the necessity of prophecy, the operation of other Spiritual gifts, and real-life Spirit encounters in mission. This biblically based book scripturally illustrated the importance of finding where God is working in the mission field and coming along side of him. Tyra emphasized that the prophetic was a critical element of Spirit working in explosive power in the lives of believers. This was a clearly defined connection between God, who called and empowered people sent in mission, and the ones who were the subject of the missionary work. Tyra reasoned that the missional church could move in powerful ministry understanding in biblically based pneumatology to align the mission and ministry with the perfect will of God. Inspired prophetic speech is part of the power of the Spirit in the life of a believer.

Tyra presented a strong connection throughout the Bible between the coming of the Spirit and prophetic anointing. Empowering encounters with the Holy Spirit often led people to speak and act on God's behalf.⁷ Tyra took the connection even further by drawing the line between the prophetic anointing and missional faithfulness. In other

⁷ Tyra, 39.

words, where there was faithful missional engagement at the leading of the Spirit, there was fruit.⁸ Grace-empowered, Spirit-enabled, and experience-driven action and speech by rank and file believers changed the way they interacted with the lost world. It amounts to faithfulness in doing what God said to do resulting in transformation of both the actor and the recipient of the action.⁹ Throughout Tyra made compelling arguments that an embrace of missional pneumatology could change individual believers, local communities, and even the world as a whole.¹⁰ The author found this work to be engaging and formative. Author came away from interaction with Tyra's work both encouraged and enlightened.

Randy Clark, *Supernatural Missions*

In his book *Supernatural Missions: The Impact of the Supernatural on World Missions*, Randy Clark compiled works by many front-line missionaries. These missionaries conveyed stories and experiences that clearly established the relationship between the work of the Holy Spirit and powerful mission ministries. This compilation was established for the benefit and preparation of Christian workers in the mission field to give understanding of the spirit realm. Christians are commissioned to take the gospel message to other cultures, and this resource was an authoritative work on the practical aspects of serving God in cultures where belief in Jesus Christ may not even be on the radar of prevailing spiritual beliefs and customs. Often in traditional seminary or Bible

⁸ Ibid., 75-76.

⁹ Ibid., 104-105.

¹⁰ Ibid., 187.

college experiences, the realm of the supernatural is not discussed or taught. This work brought forth a broad discussion of historical, cultural, spiritual, and biblical references.

The work contained testimonial accounts as well as historical and biblical research into the necessity of the power of the Holy Spirit in missions. Throughout history God has used his power to advance his kingdom from around the world. Missions have been an active part in spreading the gospel message for centuries. There is still much unfinished work to be done and there are still many dark areas of the globe that need to be touched by the gospel message. The key to empowered missions was learning where God was working and partnering with him. The biblical directive for mission outreach was without question. God desires to see all people brought into a relationship with him. The idea of cross-cultural missions was also a strong biblical theme, especially in Acts and post-Pentecost ministry. Even in the post New-Testament era a study of cross-cultural missions illustrated that the original disciples were dispatched around the world, where most died martyr's deaths.

There was an enormous connection between Christian missions and the infilling and power of the Holy Spirit.¹¹ "Holy Spirit is a missionary Spirit and one that prepares and empowers the church for mission. Through the baptism of the Holy Spirit, believers are empowered to confront the evil powers that operate in our world."¹² Gifts of the Holy Spirit including prophecy were formidable tools for the mission field. Prophetic gift of the Holy Spirit often swayed unbelievers and allowed for ministry to progress where God was at work. Often the supernatural was a key to reaching unreached, hostile people-

¹¹ Clark, *Supernatural Missions*, 148.

¹² Clark, *Supernatural Missions*, 165.

groups like Muslims or uninterested people-groups like Israel. This information was especially practical for pastors in Uganda. God has plans for all his children, even if they have been resistant to the gospel. Power evangelism was an important factor for what was going on in short-term and long-term missions, as missionaries worked in conjunction with each other. The work of the mission field was to show the love of Jesus to the world. Christians are commissioned to take the gospel message to the ends of the earth.

Clark compiled writing from a who's-who list of missionaries who have literally given their lives to spread the gospel around the world, men and women who have paid the cost of discipleship. This work did exactly what Clark envisioned when it was compiled, and that was to give a hands-on practical guide formulated outside of the ivory towers of academia. The author found this work to be a bastion of understanding in the potentially harsh venue of world missions that has often been advanced by the blood of the martyrs.

Integration of *Supernatural Missions* into this project was poignantly found in the final chapter in a submission by Don Kantel. Kantel's chapter is called "Development Aid as Power Evangelism: The Mizeze Model."¹³ In 2005 Kantel found himself in a community of Mizeze, Mozambique; he saw poverty unlike anything that he had ever seen before. He entered there for the purpose of showing *The Jesus Film*. The villagers were tormented with disease, sores, parasites, almost naked from lack, and eating once every few days. The hopeless condition was overwhelming. As ministry continued, Kantel began seeing to the needs of the human condition by bringing in food and other resources. As he began to take care of the physical needs, there were spiritual changes in the people.

¹³ Ibid., 355.

He related how the condition of extreme poverty is a spiritual condition as much as it is a physical condition. He talked about ministry in a refugee camp,

The lesson was immediately clear. The oppression of their poverty and helplessness had robbed these people of their essential humanity, and it required compassionate intervention from outside to ‘set the prisoners free’ – spiritually more than materially. What we see on the surface may suggest that poverty of such an extreme nature is material and economic, but it is also fundamentally spiritual in nature and origin. And this becomes undeniably evident when the result of such poverty is deep oppression, hopelessness and despair.¹⁴

As Kantel began to meet the immediate needs of the people in Jesus’ name transformation began to happen. Kantel also related the blessedness of meeting the physical needs of the people by recounting stores of multiplication of food miracles. On several occasions when people came, they were all fed with food left over even though there was not nearly enough food to begin with. The growth of the church in the region has been phenomenal. He related that in 2011, 3500 people came for a conference in Mize. They had 1500 buns to give out but everyone received bread. The community now has a building that can accommodate over 1000 people. He makes a prophetic statement that could be said of the ministry about Bulike, Uganda,

This is just a small beginning and Mize is only one village but I believe Mize to be a prophetic picture of how God means to release the power of his kingdom love to raise up the poor and prepare them to take their appointed place at his banquet - today as well as in the life of the world to come. Development aid in Jesus’ name is transformational love in action. It is the supernatural power of God’s kingdom focused on meeting the real need of ordinary people in Jesus’ name. And where God’s kingdom is breaking in, the Holy Spirit can be expected to bring other miracles, signs, and wonders as well as demonstrate his reality and his glory.

¹⁴ Clark, *Supernatural Missions*, 362-363.

Kantel's submission reveals that the only way to approach such overwhelming needs in ministry like the one recounted above is with the power of God in action. Human endeavor will not impact the hopelessness and needs of oppressed people, but God's power can transform.

George Otis, Jr.: The Twilight Labyrinth

Even though *The Twilight Labyrinth: Why Does Spiritual Darkness Linger Where It does?* by George Otis, Jr. is not a relatively new book, this work has been one of the most formative studies in the spiritual journey of the author. This book fearlessly looked into the darkness of other cultures and exposed why spiritual darkness lingers in some places around the globe. This book is a must-read for anyone entering the minefield of international missions. Otis was also the producer of a video series, called *Transformations* and *Transformations, II*, giving evidence of Holy Spirit revival where there was a renewed movement of repentance and seeking the Lord. Otis even explicitly talked about power encounters with witch doctors in Uganda.¹⁵ This information proved to be extremely helpful to this author prior to her travel to Uganda. Otis traveled around the world and gained entry into the most spiritually dark places on earth. This book delved in to ancient history as well as spiritual darkness in the modern era. There were many eyewitness accounts of demonic manifestations, rituals, and power encounters. *Twilight Labyrinth* is a practical application for those who are going to be on the front line of mission work. This book provided tools for effective discernment for dealing with the spiritual forces of wickedness in the world. This book had a natural pivot; the first

¹⁵ Otis, 181, 184-85, 260-61, 290-95.

half of the book was about the underworld and the realities of the demonic in the natural world. The second half was about defeating the power of the darkness by the power of the Holy Spirit.

Henry Lederle, *Theology with Spirit*

Lederle's book *Theology with Spirit: The Future of the Pentecostal & Charismatic Movements in the 21st Century* gave a credible historic account of Spirit movements from first, second, and third wave Pentecostalism, and concluded with a look toward the future of the Spirit movement. The book was informative, but took a surprising turn in the last chapter when Lederle took a hardline position that the future of the Spirit movement would be in the Word of Faith stream of Pentecostalism. The argument did not appear to be well supported and left the author questioning why Lederle took such a position when he could have just as easily presented the possibilities for the future of the Spirit movement, given his opinion, and left it at that.

Having said that the author brings this book into review not for the end position of Lederle, but rather for the meat of theological discussion within the book. His discussion of the work of the Spirit was highly beneficial for this author and her mission work. He conveyed that the first work of the Spirit was based on the Father's loving plan to redeem his fallen creation. The Spirit was the agent of the new birth, initiating ontology, a new state of being for the believer.¹⁶ Lederle then discussed the culminating external and internal work of the Holy Spirit. The Holy Spirit does an external work when the Spirit comes upon believers, anointing and moving them to act in the power of God. Lederle

¹⁶ Trya, 188.

said this was where the episodic and intermittent power of God comes upon the believer. It was a specific endowment of power leading to people being enabled to operate mightily in word and deed.¹⁷ The internal work of the Spirit was a result of an ongoing presence leading to a deepened relationship with God. It included yielding to the presence of the Spirit inside that was evidenced by the fruit of the Spirit within us.¹⁸ Lederle suggested that there was a natural balance between the internal and external workings of the Spirit.¹⁹ In other words both outward demonstrations of power and inward holy living were necessary for the edification of the body of Christ. The Holy Spirit work inside was built on the relationship of the believer with the Holy Spirit and produced fruit. The work of the Holy Spirit outside of the believer was evidenced by gifts for particular occasions to build up the body of Christ. Both fruit and manifestations were precious and necessary. Purity was more valuable than power, but supernatural enablement of the Spirit was essential for the work of God.²⁰ The author gained new understanding of the operation of the gifts and the fruit of the Spirit. This work and understanding was vitally important for teaching and equipping the body of Christ, which included the pastors in Uganda.

¹⁷ Lederle, 193.

¹⁸ Ibid., 194.

¹⁹ Ibid., 197.

²⁰ Ibid., 198.

Literature: Methodology and Models

Candy Gunter Brown: Testing Prayer

Candy Gunter Brown's book *Testing Prayer: Science and Healings* studied combined scientific research and theological implications, two areas that do not usually form a cohesive blend of material. *Testing Prayer* was a significant scholarly work that encouraged science and religion to call a truce with cooperative inquiry. This research was unlike most other prayer research in which the person offering prayer usually has no connection or contact with the person for whom prayer was offered. This work, however, was based on close proximity of the intercessor and the person who was receiving prayer. Brown called this proximal intercessory prayer, or PIP. The intercessor was in contact with the person and could sympathize with his or her suffering. Brown's extensive research led her around the globe to pray and observe Pentecostal and Charismatic Christians.

Brown used multiple methods to capture the true essence of the effectiveness of prayer. Consideration of these methods aided the author in formulating the methods of study in her research. First, Brown did comparisons of medical records to see how healing claims were documented. She did comparison studies of pre- and post-prayer records to search for transformations in health. Medical records demonstrated improved health following prayer but did not prove how people were changed and improved. For instance, the testing could not ascertain the cause of the result: Was improved health a result of a work of God? Was the change from spontaneous healing? Was the change from some other factor? The testing could prove, however, the claim of medical

improvement. Second, Brown collected survey evidence of reports of healing. Interestingly enough, faith levels were not a determinative factor in the healings noted. Progressive healings were also often recorded. With more prayer, the more healing effects were documented. Third, Brown conducted clinical trials on hearing and vision healings in Mozambique. After PIP, there were many instances of marked improvement in the areas tested. Finally, Brown did post PIP follow-up interviews and observations to evaluate if the effects of prayer were continuing and long-term. The comprehensive study by Brown provided a wide-range test. Brown knew what her research could not prove to the satisfaction of all readers, to wit: that God was at work to bring healing to those who were the recipients of prayer. Brown did present definitive evidence that prayer did result in positive change in health.

Randy Clark, Ministry Team Training Manual

Clark takes many people to foreign countries for short-term missionary excursions. In an effort to make sure teams were trained before travel, Clark prepared the *Ministry Team Training Manual*. The model was one of teaching and practice, allowing the missionaries to gain knowledge before the actual hands-on experience. Once at the mission location, Clark's short-term missionary volunteers were not merely watching ministry being done by someone else, they were doing ministry. This model was extremely helpful to the author because Clark's work was very similar to the model that was used in Bulike, Uganda. Clark's model is widely used by people who have a desire to see power evangelism. The key to effective prayer ministry was to see where the Holy Spirit was working and come along side the Spirit. The model consisted of training

people what it meant to be fully saved, because according to Clark salvation is more than protection from Hell. Salvation meant healing and grace in every area of life, to wit: salvation, healing, and deliverance. Clark taught in great detail on the biblical basis for healing the sick. He illustrated the importance and necessity of the gifts of the Spirit, especially prophecy, words of knowledge, as Holy Spirit aids for healing. Clark presented a five-step prayer model consisting of an interview of the person in need, deciding how to pray, praying, re-interviewing, and giving suggestions for follow-up awareness for the person. Clark followed up with teachings on hindrances to healing and curses. Finally, there is a section for ministering deliverance from demonic oppression and learning to distinguish between manifestations of the Holy Spirit as opposed to manifestations of demons. This was a concrete and feasible model for understanding ministry in foreign missions and was vitally important to the author and her preparation before traveling to Uganda.

Craig Keener, *Miracles*

In *Miracles: The Credibility of the New Testament Accounts*, Keener demonstrated that the miracle testimonies of the New Testament are indeed credible as was shown in hundreds of pages of evidence. The work took umbrage with David Hume and his argument that miracles cannot happen. Often the miraculous was dismissed or relegated to the New Testament era and not for today. Many people have treated the miracle stories in the Gospels and Acts as merely legendary. Keener also supposed that not only was Hume wrong about miracles, but “that supernatural explanations, while not suitable in every case, should be welcome on the scholarly table along with other

explanations often discussed,” for “antissupernaturalism has reigned as an inflexible Western academic premise long enough.”²¹ Keener laboriously recounted an extraordinary number of miracle accounts from history as well as the modern era.

Integration of Theory and Practice

The research of the author into biblical, historical, and theological implications of the work of the Holy Spirit has illustrated that the Holy Spirit is a vital part of modern day missions. Additionally, the literature in the area of missional pneumatology presented the continuing assurance that missions without the guidance of the Holy Spirit were powerless and not more than human endeavors. In other words, all evidence that the author has found and presented supported the opinion that missions guided by the Holy Spirit were essential for transformation to occur. These foundations supported the project of the author.

The context of the research project was a five-day conference with Ugandan pastors who were seeking to grow in faith and knowledge of how to lead a power-filled life in the Holy Spirit. The people of Uganda were oppressed and in bondage. Witch craft was the only source of spiritual power that most of them had ever known. The pastors had come out of the same background and most of them were new to the Christian faith. They had been trained before the teaching on the Holy Spirit in this project, but the training may not have been sufficient for the weight of responsibility that they were bearing to provide spiritual leadership for fifty to one hundred people in their congregations. The rank and file church members in Uganda had come into a saving

²¹ Keener, 1.

relationship with the Lord and had been studying the Bible, but they had continued to walk in spiritual oppression to some extent. The experience that the pastors and congregants were lacking was the direct intervention of the work of the Holy Spirit in their lives.

The integration from knowledge to actual practice in Uganda was to produce a self-replicating tool to teach pastors how to walk in the power of the Holy Spirit. The end goal was that by walking in the power of the Holy Spirit the pastors would bring healing, wholeness, and spiritual power in all areas of existence to their flocks. In turn spiritual power would bring transformation in the believers and believers would be equipped to facilitate the kingdom of God. It is a circle of life that the pastors were trained that they could train their parishioners who in turn would continue the trend in ministry. Teaching included inner healing, general understanding of the Holy Spirit, continuation of the Holy Spirit gifts until the end of the age, specific teaching on certain gifts, and teaching on prayer for impartation. There was prayer for healing of body, soul, and spirit with prayer for impartation of spiritual gifts for the building of the kingdom of God.

This project was designed to lead believers to seek God in fullness and to invite Holy Spirit awakening revival. Healing the body of Christ was a pivotal part of the bride making herself ready to receive Jesus as promised in scripture. The church has an obligation to be active in preparation for the Lord's return, "Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride *has made herself ready*" (Rv 17:19). This project was about preparing the body of Christ to fulfill the plan of God by making disciples and teaching everything that Jesus taught so that the body is ready for the coming of the Lord.

The project was also for the fulfillment of the plan of 1 Thessalonians 5:23-24 for the sanctification of the body by bringing it to healing and wholeness in all areas. The Bible directed believers to emulate Jesus and in so doing, the current believer must place emphasis on the work and ministry of Jesus in healing, casting out demons, listening to the Father, and acting on words of knowledge. This supported the ministry project as herein stated. God's plan for the use of the gifts was clearly established. Those with gifts, which includes every Christian, are to use them to faithfully serve others and administer the grace of God (1Pt 4:10).

Another plan of God was that the gifts were readily passed from one believer to another. The Lord used impartation to readily and rapidly transfer the gifts from one who is operating in them to those who want to operate in them. Paul often referred to impartation as a way to grow the church, "I long to see you so that I may impart to you some spiritual gift to make you strong" (Rom 1:11). He encouraged Timothy, "Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you" (1 Tm 4:14) and also, "For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands" (2 Tm 1:6). This is an important concept, which is often overlooked in the body of Christ. It was important for anointing the pastors in Uganda.

Initially, the teaching conference in Bulike began with worship and preparation, covering with prayer, asking the Lord for discernment about areas of deep or forgotten woundedness, brokenness, generational open doors, spiritual affliction, and even physical affliction to be brought to the surface during the time of preparation. Worship was powerful and brought the presence of God. When believers sought the face of God, his

hand was often opened with healing and deliverance. The plan was to allow God's grace to take healing to complete resolution in all unsanctified areas of life. This was done by a time of preparation, to wit: preparation of the heart through confession and repentance of sin; preparation of the mind by releasing to the Lord all concerns and distractions, trusting him to care for all needs and concerns; preparation of the spirit to draw near to the Lord in intimacy, worship, and prayer to come into communion with the will of God; preparation of the soul by surrendering to the Lordship of Jesus in every area of life; and preparation of the body by relaxing and having faith that God is in charge. Also the time of preparation was continued in prayer, intentionally welcoming the anointing and gifting of the Holy Spirit to bear fruit.

The initial teaching sessions were based on the teaching of Randy Clark²² and Tommy Hays.²³ The Holy Spirit is preparing holy people to be one with a Holy God (Jn 17). Healing and deliverance ministry is the way that the preparation is made for the Lord to return and the way for the bride to make herself ready. Healing and miracles are the way for the Lord to interact with unbelievers and engage them, just as Jesus did with Nicodemus (Jn 3:2). John the Baptist prepared the way to the Lord by preaching a one note song: repentance for the forgiveness of sins leading to righteousness. The Lord would or could not have done the healing and miraculous signs without the message of repentance going before him to prepare the way. Sometimes healing was instantaneous as a miracle, or sometimes it was a process. When healing was manifest, the believers were

²² Clark, *Ministry Team*, 15-20.

²³ Hays.

sanctified and unsanctified areas were healed. The key to wholeness was full submission to Jesus in every area of life. Barriers could be the personal sins of believers, or even things that others have done to the believers. Barriers may also be generational sins, afflictions, propensities, or what some would call hereditary tendencies. Blessings and curses can also act as hindrances to healing and wholeness. Also teaching on the true nature of witchcraft and curses greatly benefited the people of Uganda.

Other teaching included the foundations of the gifts of the Holy Spirit.²⁴ First, multiple New Testament authors indicate that the gifts were to be in use by every believer. The pastors must know truth from error. Apprizing them of counter-arguments helped them to be prepared for future attacks on their beliefs and use of the gifts. The gifts are for edifying the body of Christ, evangelism, glorifying God, and illustrating the compassion and love of Christ to others.²⁵ Second, the teaching session on healing of specific physical afflictions was based upon the teaching of those who walk in great anointing for healing such as Randy Clark,²⁶ Bill Johnson,²⁷ Charles Kraft,²⁸ Charles and Frances Hunter,²⁹ and Smith Wigglesworth. Also pastors were taught about words of knowledge by the Holy Spirit, how they operate, and how they are received. The session

²⁴ These teaching sessions on the Holy Spirit are not described in great detail because they are outlined in detail in the Appendix.

²⁵ De Arteaga, 68.

²⁶ Clark, *There is More*.

²⁷ Johnson and Clark, *Essential*.

²⁸ Kraft, *Powerless*.

²⁹ Charles and Frances Hunter, *Handbook for Healing* (New Kensington, PA: Whitaker House, 1987, 2001).

on words of knowledge were based on materials by Gary Grieg,³⁰ Randy Clark,³¹ Mark Virker,³² and Mike Bickle.

Following all teaching sessions, there was a session of worship and prayer for healing by the guidance of the Holy Spirit. Candy Gunther Brown in *Testing Prayer* described a time of healing by Randy Clark, which was the model for the healing prayer session.³³ The description by Brown of Clark's ministry was a guide for this author. The ministry model for healing was as follows: At the beginning, during and after worship, there was a welcome of the Spirit of God and asking God to send angels to assist with the healing ministry. When it was believed that the presence of the Lord had been made manifested and the Spirit gave the words of knowledge, prayer for healing of those areas led by the Spirit were brought forth. First, the leader asked if there were words of knowledge by any team members. Prayer for all areas mentioned were brought forth, commanding each named affliction to be healed in Jesus name, taking authority over all sickness, pains, and demonic spirits present, commanding them to leave. Then those present were asked to test their bodies to ascertain if there were things that they could do after prayer that they could not do before prayer. Also those present were asked to ascertain if they detected any transformation of areas of emotional affliction that may have been previously evident in their lives. The people were asked to confirm if the condition was improved; Randy Clark used a standard of eighty percent improved while

³⁰ Grieg and Springer.

³¹ Randy Clark, *Words of Knowledge* (Harrisburg: Global Awakening, 1984.)

³² Mark Virker. *4 Keys to Hearing God's Voice* (Shippensburg, PA: Destiny Image Publishers, Inc., 2010).

³³ Brown, 59.

Candy Gunther Browns used a standard of “more than half” improved. If there was improvement, people were asked to raise their hands so that others could be encouraged. An alter call was given to those who were not Christians but who had just seen the power and love of God to come forward to receive salvation of Christ. The ministry team was then released to pray for those who still needed one-on-one prayer for healing.³⁴

The prayer for individual healing was based upon specific interview: What is your name? Why do you need prayer? Are you saved? What was going on in your life when you first noticed the pain, affliction, emotional distress, anger, bitterness, etc.? Is there anyone that you need to forgive? Have you ever been involved in the occult? (This was best accomplished by giving specific examples of occult activities that people did not recognize as being demonic in origin.) More prayer followed the interview until there was breakthrough, or either the leader or the Spirit said it was time to end the session.³⁵

The final session was a time of sending, impartation, and informal commissioning for ministry to the body. The body was called forth to be sent into the harvest field. The gifts of Paul were imparted to Timothy by the laying on of hands according to 2 Timothy 1:6. It was up to Timothy to fan those gifts into flame and make them a useful weapon in the kingdom.

Conclusion

³⁴ Brown, 59-60.

³⁵ Ibid., 60.

Theoretical foundations illustrated that the missional work of the church cannot be effective without the power and promise of the Holy Spirit leading the people of God. The literature reviewed fully supports the view that the supernatural realm impacts missions, and the church must understand that concept. Past and present believers know that there is a very real invisible spiritual realm that directly and correspondingly impacts the natural realm. Walking in the power of the Spirit has changed many ministries from powerlessness to explosive power. Ample evidence was available to support the transition from the biblical, historical, theological, and academic foundations of missional pneumatology to the assessment of the validity of practical field experience and of the theories and arguments therein presented.

CHAPTER FOUR

METHODOLOGY

Characteristics of Qualitative Research

Qualitative methods generally aspire to comprehend the experiences and attitudes of people in a particular situation or community. These methods seek to identify answers to open-ended questions that ask what, how, or why a phenomenon happened. The rigorous statistical analysis of quantitative methods seeks to know the answers to numeric questions such as how many variables can be objectively related to certain phenomena. Qualitative research may seem imprecise as compared to quantitative analysis. For example, qualitative samples are smaller, may lack full representation of the population being studied, and may be more subject to the bias of the author than quantitative analysis.¹

This research project and inquiry is best suited to qualitative research methodology. Generating the hypothesis was the beginning point of what became the methodology and design of the model that was used in the field experience. It was hypothesized that upon teaching about the gifts of the Holy Spirit with prayers for impartation, many of the Ugandan pastors would report their ministry experiences to include a higher level of spiritual power and effective ministry to the end that Holy Spirit

¹ John Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks, CA: Sage Publications, Inc., 2009), 17.

revival would manifest, as defined by increased salvations, deliverances, healings, and worship attendance.

The most expansive inquiry was whether there was a transformation in the community of Bulike by the outpouring of the Holy Spirit. The ministry model answered some narrow and specific questions. For instance, how did the teaching enhance the ministry practice of the individual pastors? What were the specific changes that were seen in the ministry context after the pastors learned these things? Did the pastors believe that the gifts of the Holy Spirit are operational for today just as they were in days of Jesus? Did their beliefs about the operation of the gifts of the Holy Spirit change after the teaching? Were the pastors aware of spiritual gifts that they have with which to serve Jesus and the kingdom of God? Have they experienced a gift of prophecy in their own spiritual life to aid prayer for another person? Have they prayed for others to be healed? When they have prayed for others to be healed, what percentage of people were healed before and after the teaching and impartation? Do they feel equipped to offer healing prayers for others? Have they ever experienced a word of knowledge as an aid by the Holy Spirit for healing? Do they believe that spiritual gifts can be transferred by the laying on of hands from one person to another person in our current day? Have they experienced the transference of gifts of the Holy Spirit by the laying on of hands?

The basic characteristics of qualitative studies are met in this inquiry. The data was collected in the setting of the small, rural, community of Bulike, Uganda. The project was implemented in the field at the site where the class was taught and where ministry was and continues to be performed. The author gathered some information while she was in Uganda. The information was gathered as the author talked to and taught pastors

directly and observed them in their natural environment. Ronald Kaluya, founder and executive director of UCSS also gathered post-implementation information after author had returned to United States. The qualitative research process was designed to focus on the understanding of the pastors' grasp of and implementation of the gifts of the Holy Spirit.²

Strategy of Inquiry of Qualitative Research

The specific qualitative strategies of inquiry to be used in the study include ethnography, narrative research, and case study. Ethnography was one strategy that was employed in this study, to wit: the author studied an intact cultural group in the natural setting for seven days while collecting observational and interview data.³ Case study was also a strategy that was used in this study in which the author explored in depth the process of teaching the pastors, who were lacking in theological training, and the resultant improvement in ministry. There was also in depth study of Ronald Kaluya, of UCSS who provided narrative research about his ministry in Bulike, Uganda both before and after the teaching and crusade. Ronald Kaluya was a collaborative worker in ministry with the author. The strategy of inquiry was appropriate because these methods lend themselves to the research and manner of data collection of the within project while on the ground in Uganda.

² Creswell, 175-176.

³ Creswell, 177.

Author's Role and Connection to Targeted Audience

The role of the author was that of participant with the pastors, because the author was the only instructor for teaching materials discussed herein. The author was also the primary ministry team leader for the crusade team in Uganda. The author has been in the role of teacher and minister in many different settings. Author cannot detect any biases that could cloud her judgment or analysis of the data.⁴

The audience in Bulike was targeted because the author knew that for the church of Bulike to grow, the leadership would need to be equipped in missional pneumatology. Only a few leaders had basic knowledge of the spiritual gifts but could not relate that to the practical reality of the gifts in action. This audience was also targeted because of the relationship between the author, Ronald Kaluya, and UCSS. Connection with UCSS has come through years of association with Ronald Kaluya, who was a Master's student at Lindsey Wilson College, a United Methodist College in author's hometown. Ronald has been a close personal friend and brother in Christ since he began his studies. He, as the founder and executive director of UCSS, decided to begin ministry in the community of Bulike, his mother's ancestral home. Bulike was a community that had no water wells, was in intense poverty, and disease was rampant. Ronald decided not to minister in his own hometown because the need in Bulike was so much greater. Bulike was spiritually dark with no light of Christ shining there.

Shortly after Ronald returned to Uganda, the author became somewhat of a mentor and encourager in the faith by sending him teaching materials and biblical insights from time to time that the author wrote for the purpose of providing training

⁴ Creswell, 177.

materials to the people and pastors in Uganda and to people in prison with whom she corresponded. Later, the author became the treasurer of UCSS. The organization grew in financing from a budget of about \$10,000 to a budget of over \$250,000 annually in just under three years. The author is intimately involved in the financial aspect of the ministry, and has had communications from Ronald a minimum of one time per month over the last two years. It was from this platform that the author gained entry into the ministry of Bulike, Uganda.

The UCSS ministry in Bulike took awhile to get off the ground, but soon strong, although inexperienced, leadership arose. From early in the ministry the author knew it was critical to have leader training and discipleship classes in order to equip the pastors to walk in the power of the Holy Spirit. Since the main ministry is in Bulike, and the pastors are a small core group, the individuals for training were easily identifiable. The participants are both pastors and Bible study leaders, who have been jointly referred to as pastors in this work. Pastors have more oversight responsibility and possibly some oversight over the Bible study leaders. They are both male and female and vary in age from about twenty-five to fifty. The teaching and ministry in Uganda took place the first week of March 2013. The data was collected in the field where the pastors usually minister, and information was gathered by direct communication with the ministry leaders.

Data Collection Methods and Recording Procedures

There are many ways to collect data that have been readily accepted in qualitative research. Some methods seek to explore situations in great detail while others bring forth

more general information. In this research, the author used electronic survey questionnaires, personal observation, personal and team journals, testimonial evidence and electronic correspondence.⁵ Further photographic and video evidence also supports the research. Specific forms of data collection are observation in which the author is a participant in the teaching, and observation is secondary to the participant role as teacher and mentor to the pastors in Uganda. Additionally, interviews were conducted with pastors via the Internet after the conclusion of the teaching to see if any change was wrought from the time of teaching and impartation. The actual time of teaching and impartation as well as the crusade was documented by journal entries by group secretary, Darlinda, and by author, who maintained a personal journal.

Data was collected from multiple sources to triangulate the findings.

Triangulation means that data is collected from different sources of information to build justification for the themes that emerge from the evidence. If themes converge from several sources, it adds to the validity of the study.⁶

Survey Questionnaires

As the author previously stated the trip to Uganda was a ministry that became a research project, rather than a research project that became a ministry. Having made that revelation, the author states that the manner of data collection was not as precise as the author would have liked had research been the original goal of the Uganda trip, rather than a secondary goal. The author knew teaching on the gifts of Holy Spirit with

⁵ Creswell, 178.

⁶ Creswell, 191.

impartation was the primary focus of this project. However, the author struggled to settle on the venue, considering an informal ministry group, a church group, or a group of jail inmates as possible research subjects for the project. The author settled on the Ugandan mission as the focus of the research project after returning from Uganda. In anticipation of teaching the Ugandan pastors, the author originally wrote the materials and taught a class of about twenty-five volunteer participants for seven weeks who responded to a Facebook invitation. This helped the author because preparing for the weekly class allowed her to write the materials and test it on others before going to Uganda.

The author collected a post-ministry survey of standardized information through structured questions which were presented to the pastors after the ministry time in Uganda was complete. The questions asked the pastors their comprehension on certain issues regarding spiritual giftedness distinguishing before and after the time of teaching. The questionnaires were presented to the pastors through electronic mail contact with Ronald Kaluya. Ronald collected the data and then electronically mailed each completed questionnaire to Laura, who then manually entered the survey data into an online survey source named Survey Monkey for tabulation and statistical analysis. Approximately six weeks after conclusion of the teaching and ministry time in Uganda, the survey was answered by fourteen of the thirty-five pastors who attended. The timing of the survey was actually favorable, because the passage of time allowed the pastors to ascertain if there were any lasting effects of the teaching.

Personal Observation

Another method of data collection for this project was by personal observation by the author. Laura and the ministry team were on the ground in Uganda for ten days. Laura was with the pastors many hours every day during the week of ministry. The other ministry team members were taken to various sites in Uganda to see the UCSS farming, economic development, schools, and medical operations. Laura was taken to the Bulike Community Church each morning by the remainder of the ministry team who would stay for a few minutes of worship and then depart. Laura was the only team member who actually participated in training the pastors. Laura had many opportunities for personal observation and personal contact with the pastors.

Personal and Team Journals

Data was collected for this project by personal and team journals. Laura and team recorder Darlinda compiled a joint journal of the events that occurred in Uganda. In addition, Laura kept a personal journal contemporaneously with the daily events in Uganda. These journals proved to be a great source of information for this study.

Testimonial Evidence

Testimonial evidence is also used in this study. Laura sent via electronic mail transmission a set of questions to be answered exclusively by Ronald Kaluya. These questions were different than the questions that the pastors answered. It should be noted here that Ronald actually lives in an urban center of Kampala. He travels five hours to Bulike every week to be in ministry there. He has had many opportunities to see change

in the ministry and the functioning of the pastors both before and after the ministry of the team. The answers are his personal observations of the changes that have been wrought since the time of training. Ronald and his wife, Ronah, have also sent information via electronic mail and Facebook messages that have been useful for gleaning information.

Data Analysis and Interpretation

Data analysis makes sense out of information gathered and makes a larger understanding of the materials possible. The data was organized and prepared for analysis by reviewing the questionnaires to see the general themes and directions that the data seemed to be taking the author in the analysis process. Coding was used to cluster bits of information about the topics at hand and finding the most descriptive word to create categories about what transpired.⁷ After coding the details, the descriptions began to emerge about the people, places, and events that happened in Bulike, Uganda. The data was coded with regard to the status of understanding of the pastors both before and after the teaching and impartation to determine the impact on their ministries. A narrative analysis of the finding will be presented in the next chapter. The final data was interpreted for meaning and to see the lessons learned from the data.⁸ The personal interpretation of the author emerged from the data gathered, along with themes and descriptions. It appeared from a general review of all data that the pastors grew in understanding and use of the gifts of the Holy Spirit as a result of the teaching in Uganda.

⁷ Creswell, 186.

⁸ Creswell, 189.

The plan for data analysis had several components. Some data had multiple points of understanding. Some data analysis occurred concurrently with collection, especially in the personal journal reflections. Interview and electronic communications were analyzed and interpreted as the information came to the author. Open-ended narrative data was read for themes and general understanding. The narrative data was electronically coded in keeping with the themes of (1) continuation of the gifts, (2) healing, (3) prophetic gifts, and (4) impartation. The data was further color coded for each theme depending on whether the data referred to understanding of the participant before the teaching or after the teaching in Uganda. Therefore there were a total of eight codes. Fourteen pastors surveyed gave questionnaire answers as well as open-ended response to the question, “Please comment on any new understanding of the work of the Holy Spirit as a result of this class.” Open-ended question responses were also coded according to the foregoing standard. The data will be presented in figures and narrative analysis.

Bases for Interpreting Data

The inquiry of this project sought the following information from the research and the data:

1. To find if the Ugandan pastors believed that the gifts and power of the Holy Spirit were as much for today as they were for the New Testament era?
2. To find if the Ugandan pastors believed that impartation of the spiritual gifts is a valid biblical teaching and if they had experienced increased power in ministry as a result of the prayers for impartation they received from the ministry team.
3. To find if the Ugandan pastors had experienced greater success in praying for the sick to be healed after the teaching and prayers for impartation?
4. To find if the Ugandan pastors had understanding of the role of the gifts of prophecy and words of knowledge in healing after the training and prayers for impartation and if they had experienced more of these gifts in their ministries?

Indicators of Success

The study surveys, interviews, journals, personal observations, testimonials, and audio/visual documentation were used to measure the validity of the stated objective and outcome. Program indicators of success in the final analysis were an increased observation of healing miracles, salvations, deliverances and worship attendance. These indicators were measured by questionnaires from the pastors and pastor responses to the open-ended question. The pastors were asked to value on a rated scale their understanding of prophecy, words of knowledge, healing and impartation before and after the teaching and ministry time. They were also asked to gauge the measure of observable healing miracles before and after the teaching.

Importance of Study

This study is important not only for the opportunity to recreate this teaching and impartation in other communities, but also to move this community into a community of power in the Holy Spirit. This study aids scholarly research in the field of study and literature, because the focus was on equipping pastors in a spiritually dark and basically untried area. This study tests the validity of the understanding that Holy Spirit guided missions were powerful and effective by turning spiritually dark places into areas of sanctification by the Spirit's power. Bulike was a wonderful proving ground for these theories because of the nature of Bulike as a totally unreached venue prior to the commencement of the UCSS ministry in 2011. This locale was not a place that had years of common community knowledge and understanding about Christianity upon which to build. This should translate to other untried areas around the world. The ministry will

remain long after the project was completed. The study improved the ministry of the pastors because they have been given tools that enhance ministry. In other words, this event was not merely about the study aspect, it was about the ministry aspect. The focus of the trip was not on the temporary short-term ministry team or on the author, but on the transformation of the on-the-ground ministry team of Ugandan pastors who learned what it meant to walk in the power of the Holy Spirit. The long-term and far-reaching implications of the study on mission and outreach are tremendous.

This study was important because the end result is the transformation of individuals and a culture by the gospel message. The end result was not for a degree or credentialing, which could be a bonus of engaging in this ministry. The motivating factor of the author was one of human compassion, because people were hurting and in bondage. The author had the tools to help the Ugandans get free. Spreading the good news of freedom that is available in Jesus Christ was the motivating factor of this project. The purposed intent and objective was to bring relief to hurting people and give them tools to help themselves. Narrowly drawn, the single most important phenomenon of the study was equipping leaders to equip others so that freedom in Christ could abound.

Literature reviewed in the previous chapter distinguished the problem of attempting ministry without the guidance of the Holy Spirit from the blessed fruitfulness of doing ministry under the guidance of the Holy Spirit. Tyra, in *The Holy Spirit in Mission*, was primarily concerned with the problem of lack of understanding of missional pneumatology in North America. He was also concerned about relativism in America, where the prevailing view in a post-Christian society is that any religion will do. Post-Christian means that “more and more people around us are indicating in various ways

that they are ‘over’ Christianity and ‘done’ with the church.”⁹ Tyra says in post-Christendom that Christianity, Buddhism, Hinduism, or Islam are all equally as effective in helping people connect with God.¹⁰ Whereas *The Holy Spirit in Mission* was geared more to the mission of post-Christian America, rather than pre-Christian Uganda, the same principles apply. The Holy Spirit is the moving factor in any vital move of God, whether it is to bring a nation back to the values with which it began as a Christian nation or to bring it to the point of developing the values of being a Christian nation. For these reasons, the growth in understanding the power of the Holy Spirit and the use of the gifts of the Holy Spirit by mostly untrained pastors is significant. What remains to be explored is the transformation of a community that has no Christian background by the movement of the Holy Spirit.

⁹ Tyra, 14.

¹⁰ Trya, 16.

CHAPTER FIVE

FIELD EXPERIENCE

According to Ronald Kaluya, Uganda was primarily under the dominion of witchcraft until the last half century. Even though Christianity was introduced to the nation around 1960, there are still large areas of the country that have not heard of Christianity. Bulike, Uganda, was an unproselytized community until January 2011 at which time Christianity was introduced. Christianity took root in the community and has grown at an astounding rate. Prior to that time, Bulike was primarily under the influence of witchcraft with a slight influence of Islam.

As more and more people came to the Lord, engaged in a salvation relationship with Jesus, and began to grow in faith, pastors were needed to shepherd the growing Christian flock. Out of the new converts leadership began to emerge and eventually new believers were elevated to the role of pastors or Bible study leaders, herein jointly referred to as pastors. These men and women experienced tremendous spiritual and leadership growth, but they needed to be trained to walk in the power of Holy Spirit.

As the ministry began to grow, and it was reported that over 1,500 people had come to the Lord, the author's concern for discipleship became a moving factor to engage in leadership training. Ronald made two trips to the United States each year. He was working on a Doctor of Ministry degree at St. Paul United Methodist Seminary in Minneapolis, Minnesota. He would come to Kentucky to raise support for the UCSS

mission work. Laura and Ronald began discussing how the leaders were being disciplined.

A two fold plan emerged: first, that upon traveling to Uganda, Laura would teach the pastors and train them in areas that would assist their growth in faith, and second, that there would be an evangelistic healing crusade in the afternoons to minister to the people.

The trip was scheduled for March 2013 and a total of seven team members planned to make the trip. All team members are referred to by first names only. Unfortunately, team members, Wes and Debbie, found it necessary to cancel travel plans less than one week before the trip due to emergent health issues. The team consisted of the author, Laura who was also the team leader; Mike, Laura's husband and an attorney who had testified before many people about Jesus Christ but who had never led anyone to the Lord; Billy, the team musician who also gave testimonies; his wife, Darlinda who spoke blessings over the people and was the team recorder; and Alec, a young man who was born deaf but who had been called to the mission field a few years before. This was the first group of visitors to stay in the new mission house that had been built by UCSS donors. The mission house has power-generated electricity, running water, and a sewage treatment system; it will be used to host visitors and professionals and to conduct training in the remote area. The government will use the house as an overnight lodge when governmental officials are in the area.

Upon arrival in Bulike, the team was supposed to bring the messages at three different churches on Sunday morning. When Wes and Debbie were forced to cancel at the last minute, it left a serious ministry void in the team because the others on the team did not feel equipped to lead. Mike and Billy agreed to lead one worship service each and Laura led the third. Neither Mike nor Billy had ever led worship before. In Bulike the

team split into three groups to visit three different churches. Billy and Darlinda led the service at the Bulike Community Church with Ugandan Pastor Timothy. Billy spoke on love and forgiveness and Darlinda spoke on blessings. It was a powerful time of blessing and the Holy Spirit led Billy in words that brought healing to that congregation. Mike and Ronald attended Laaila Community Church with Ugandan Pastor Aaron where Mike spoke on love and offered an invitation for salvation. Early that morning, the Lord woke Mike up and he received a download from the Holy Spirit complete with scriptures, concepts, and a plan for salvation. Mike followed the leading of the Spirit and about thirty people accepted Christ that morning. Mike had never led a single person to the Lord, but there was tremendous fruit because Mike followed the prophetic leading of Holy Spirit.



Figure 1. Mike and Ronald (far right) at the Laaila Community Church with the first fruit of the Uganda Mission experience. Over thirty people received salvation.

Laura and Alec attended Bukobo Church with Pastor Henry for preaching and prayer. A few days before Laura went to Uganda the Lord gave her a dream of a very old,

small, African man with white hair who was totally blind. In the dream the man was led forth for prayer for healing and was totally healed. Laura woke from the dream with the impression that the Lord wanted her to pray specifically for healing of blind and impaired eyes in Uganda.

It is common for the Ugandans to worship at least four hours. They had been worshipping about two hours before Laura arrived at the church. Laura preached about forty-five minutes. When Laura was finished preaching, she could tell that the people of Uganda were not ready for the service to be over. She silently prayed to the Lord, “Lord, I am going to go for it. If you don’t meet me here I will lose every bit of credibility that I have and I have only been in town for an hour.” She told the people about the vision and asked for people with visual impairments to come forth for prayer. Initially eight people came forward for healing prayer. Then many started coming, probably sixty to seventy-five in all. After the time of prayer, Laura asked the people who had felt an identifiable movement of the Lord or change in their body to come forward. In total thirty-six people testified that they had been healed. One man was a pastor who testified that for many years he could not see to read. With a huge smile he picked up a Bible and began to read out loud. He gave that testimony three times during the week.



Figure 2. Laura and Alec (far left) with people from the Bukobo Church who proclaimed that they had been healed of some physical illness or affliction during the Sunday morning service.

Pastor Training Sessions and Crusade Meetings

From Monday until Friday a schedule emerged for teaching and crusade ministry. Laura conducted ministry training on gifts of the Spirit, inner healing, blessings and curses, deliverance, and impartation of the gifts at the Bulike Community Church each morning from 9:00 A.M. until about 12:30 P.M. The first day there were about thirty in attendance. Each day the crowd grew, and by the end of the week there were at least thirty-five pastors and about fifty to seventy-five community members in attendance.

Monday Pastor Training

On Monday the teaching was on deliverance and impartation. Laura wanted the pastors to understand each of these concepts because they were both critical for the crusade that would begin that afternoon. Even though Laura normally would not have

prayed for impartation until the conclusion of the teaching, she felt that it was important to have them as equipped as possible for the crusade meeting that was going to take place each afternoon. At the end of the week there was also a Spirit-filled meeting with prayers for impartation. Laura also taught generally about the Holy Spirit. All teaching materials were accompanied by PowerPoint lessons that were created by the author.

Monday Crusade

The crusade was a revival meeting that started about 2:00 P.M. every afternoon. The crusade lasted until dark or about 7:30 P.M. There is no electricity in Bulike. Mosquitoes and malaria are huge problems. The people had to walk home. The Ugandans loved to worship and usually worshiped for about two hours before the ministry team arrived. They have a passion for singing and dancing in worship to the beat of the drums. They make such beautiful melodies and tempos with nothing more than the cadence of harmonized voices and native drums. Their worship was moving.

On Monday Alec spoke first of his vision of coming to Africa. Mike followed and spoke on salvation and gave an altar call. Many people of all ages responded to receive salvation. Once again Mike, who had never led anyone to the Lord, led scores of people to the Lord. Billy talked about forgiveness and then gave an altar call for prayer. Many responded and Billy led them in a prayer of forgiveness. This was followed by more praise and worship. Laura spoke on love, healing, seeking God, and blind Bartimaeus. Laura gave an altar call for healing and many responded. As the local pastors and the mission team prayed, people were healed of vision problems, headaches, back pain, abdominal pain, gynecological problems, and stomach issues. Pastor Timothy testified he

had seen the hand of the Lord on Laura three times. During the first night of the crusade, the most powerful witch doctor in the community came into the meeting. Ronald was concerned, but his presence was not a hindrance to the meeting.

Tuesday Pastor Training

On Tuesday, about fifty pastors and community leaders attended the ministry training. Laura taught on the gifts of the Spirit generally and with in-depth teaching on words of knowledge and healing. The pastors worshiped with heart-felt desire for God. A video has been uploaded to YouTube of their worship before the teaching began.¹

Tuesday Crusade

On Tuesday, the praise and worship had already started by the time the ministry team arrived. Ronald taught from scripture on fear, which was followed by praise and worship. Darlinda welcomed the crowd and issued the Aaronic priestly blessing. Billy sang three songs and received offerings of a few coins from the crowd, which was precious because they gave so generously from their meager means. It touched the team to see the Ugandans bring coins and lay them on the stage. Mike taught on light and darkness, explained how God wants a relationship, and talked about the plan for salvation. Mike gave an altar call and many more came forward to accept a relationship with Jesus through prayer. Laura spoke on love and protection referencing Psalm 91. She talked about walking in the power of the Lord and having a relationship with him. Laura spoke boldly about the power that believers have to overcome the power of witchcraft by

¹ Michael Harris, "Video of Pastors Worshiping before the Training Session" You Tube Video number: MVI0637, 5:01, www.youtube.com/watch?v=NioExwf17Zs (accessed July15, 2013).

walking in righteousness and authority. Laura issued a call for healing prayer. About forty pastors came forward to be the prayer team for healing prayers. Almost the entire crowd responded by coming forward. After prayers for healing, most raised their hand that God had done a supernatural healing work in them.

A local resident gifted the ministry team with a live chicken, which was an enormous offering to the team. The team accepted the chicken and ate it the next day. That night after the evening meal, Ronald asked for Laura to pray for his swollen eyes. He was having vision problems and he said that he felt like he had stones under his eyelids. He was in great discomfort. Laura prayed for healing and the Lord instantly restored Ronald's eyes. He gave the testimony the next afternoon at the crusade meeting.

Wednesday Pastor Training

On Wednesday, Laura started ministry training on prophecy. The teaching actually went longer than expected because the pastors were so interested in the teaching and asked many questions. The inquiry of the pastors illustrated to Laura that they had some understanding but there was also a lot of confusion of prophecy as well.

Wednesday Crusade

On Wednesday, on the way to the crusade, the local witch doctor was standing by the side of the road and he talked with Ronald and Mike briefly through the windows of the van. Laura had asked if she could stop and talk to him, but Ronald stated that would be culturally inappropriate to stop unless he called the team over to him or made some overture to the team. Ronald went on to say that the witch doctor had tried to stop his

ministry and had actually brought curses of death on him when he first started ministry in the village. Laura remembers on one occasion when Ronald was in the United States his wife Ronah called and was terrified. The witch doctor had brought forth a serious threat against Ronald and proclaimed before everyone that Ronald would die. Ronald, Laura, and many others took his case before the Lord and his life was spared. It was a testament to the power of God that the witch doctor's vocal threats and curses came to naught.

At the crusade that evening Laura preached on the blood of Christ and the new covenant. Laura proclaimed over a generator-powered loud speaker that the blood of Jesus is victorious over the curses of witchcraft. The witch doctor's home was very close to the crusade field. The local pastors as guided by Laura served Holy Communion. It was the first time that most of those in attendance had ever participated in Holy Communion. There were an estimated 700 to 800 people who took Holy Communion that night. Communion was followed by many testimonies from the Ugandans and the team members who had been touched by God in healing and deliverance of demonic oppression. Laura prayed again for impartation for all the pastors then gave an altar call for decisions, rededications, and prayer with many responding. Laura called for prayer for healing of vision and many responded and then many gave testimonies of restored vision. This was followed by testimonies of numerous other healing miracles and salvations. Laura asked the pastors if they had any words of knowledge for healing of specific illnesses but no one responded.

The ministry team was guarded by around-the-clock security. It should be noted that neither Laura nor the team ever felt fear or felt threatened in any way. The first day that the mission team was in Bulike, Laura went out to meet one of the guards whose

name was Abdullah. He was interested in talking about his Islamic faith and Christianity. Abdullah told Laura, “We all think alike; we all worship the same God.” Laura explained to him about Jesus and specifically that Jesus is not the same as Allah. On Wednesday night, he came to the crusade with the team. That night Abdullah came forward to receive salvation. When the team arrived back at the mission house, he sought out Laura to tell her that he had been saved. He asked to receive a Ugandan Bible. Laura gave him a Bible and prayed for him. The Spirit of God was so strong on him that he almost fell down. Laura prayed to impart to him the gifts of the Spirit and that he would be a powerful voice for Jesus in the Muslim world. There was a strong spiritual anointing on that young man.

Thursday Pastor Training

On Thursday as the team was on the way to pastor training, the village witch doctor and his son were out by the road waiting for the team to drive by. It was a sign that the team was welcome to stop and visit. Laura and Ronald got out of the van to talk to them. Laura blessed them and told them of the love Jesus has for them. They let Laura lay hands on them and pray. The witch doctor and his son also accepted Bibles. One of the blessed events of the week was that both the witch doctor and his son walked away reading the Word of God. At the training, Laura taught on inner healing of body, soul, and spirit.



Figure 3. Primary witch doctor and his son received prayer, each accepted a Bible, and walked away reading the Word of God.

Thursday Crusade

On Thursday as the team was on the way to the crusade, a second witch doctor in the community was by the road as the team passed by. The mission team stopped and Laura and Ronald also shared the love of Jesus with him and prayed for him. He also received a Bible. As Laura and Ronald were leaving and getting into the van, he said that he had a hernia. Laura did not hear him say that, but it was clarified in the van. The next day on the way to the teaching session, he was again waiting for the team to pass by. Laura and Ronald got out to pray from him. Laura asked him to place his hand on the hernia in his lower abdominal region, then Laura placed her hand on his hand and prayed for him. His wife was present also, stretching out her hand in prayer.



Figure 4. Second witch doctor waited by the road for prayer. His wife in the background is holding out her hand in prayer. She received Christ as her savior and was baptized at the Saturday baptism service.

At the crusade, praise and worship was underway when the team arrived. Then Ronald introduced Alec, Billy, and Darlinda who brought brief words. Mike preached about the true vine and the parable of the sower. He taught on the power and importance of the Word of God and on bearing good or bad fruit. He gave an altar call and many came forward to receive the Lord, which was followed by prayer. There was great celebration among families. Laura came forth and called on the crowd to call out to the Lord in prayer and the whole assembly prayed in one accord. Laura taught on blessing and curses and warned against the distortion of blending witchcraft and Christianity. Laura continued by stating God is all present, all knowing, and all powerful. She called for the pastors to come forward and pray for healing of vision and hearing. This was followed by many testimonies of healing. A great multitude of over 300 people came forth for prayer for healing.

Friday Pastor Training

Friday was Women's Day, a national holiday in Uganda. The first half of the day, Laura did pastor training on blessings and curses, how they work, and how to break curses and seek blessings. It was a powerful time of ministry led by the unction of the Holy Spirit. The pastors were given biblical tools to understand that they do not have to fear the witch doctors and the forces of evil. When asked, each and every pastor confessed that there had been ancestral ties to witchcraft and most had engaged in witchcraft themselves. The pastors were led in a time of confession and repentance. In prayer they broke curses off of themselves, their families, and the land. They broke all ties to witchcraft and prayed spiritual cleansing prayers.

At that point a break took place because the session had lasted a long time. Ronald and Laura took a walk to a tree where women were sewing as part of a UCSS economic development group. There were probably about twenty to twenty-five women in the sewing group. While Ronald and Laura were with the group on a fifteen-minute break, eleven women received Christ as their savior.

After coming back from break, the ministry team led in communion and prayer service for the pastors. Each pastor came up individually to receive Holy Communion and be anointed with oil. Each pastor received individual prayer for impartation of the spiritual gifts. Holy Spirit was in powerful manifestation. That morning worship had been sweet, the Spirit of repentance true, welcoming a move of God. During prayer a great many pastors fell under the power of Holy Spirit. There were three episodes of demonic manifestation. Those pastors received prayer and were delivered from demonic oppression. The line for prayer grew as members of the community realized that

something special was happening and came to get in the prayer line. Parents brought their children for prayer and blessing. In fact, one prayer line was eventually divided into four prayer lines so that as many as wanted could receive prayer. The time of prayer for impartation lasted for at least three hours. Every team member was involved in the ministry of communion, anointing, and prayer for pastors when they were falling under the Spirit of God. The manifest presence of the Holy Spirit was real and intense. Laura and the team did not realize the significance of what happened there until much later. It was a move of God that was brought about by a spirit of repentance, forgiveness, and seeking the Lord with desperation and passion. What happened at the pastor/community meeting that morning also prepared the way for what happened later that afternoon at the crusade: the powerful, overwhelming presence of God which came upon humanity.

Friday Crusade

When the team arrived at the crusade the people had been in heart-felt worship. Ronald asked Laura who was the one who would be bringing the evangelistic message and call for salvation to go to the platform at that moment because there were people worshipping who were not saved. Laura later learned that some of those people had been very resistant to the gospel and resisted all efforts by Ronald or the pastors to receive Christ. The people were in the alter area so Mike gave a very brief message about the parable of the lost sheep and then talked about the plan of salvation. He gave an altar call and many responded and many families rejoiced. After more praise and worship, Alec led in prayer. It is apparent he was hearing significantly more than when the team arrived in Bulike. After more praise and worship, Laura spoke on God's anointing and asked for

testimonies. It was the first night that Laura had not received a direct word from the Lord about what to preach. She tried to *wing it* for a few minutes but realized that was not working, so she asked for testimonies based on Revelations 12:11, “They triumphed over him (the accuser of the brethren) by the blood of the Lamb and by the word of their testimony.”

People started coming forward to give testimonies about what the Lord had done for them during the week of crusade in healing and deliverance. A woman gave her oral testimony of how she had been completely mute before the crusade but she had been delivered and was able to talk. Team member Billy gave a dream where he saw a piece of fruit that had light shining through it that grew bigger and bigger until it exploded with light. One lady stated she had had a vision two weeks before the crusade that she saw words written in the sky in English. She could not read the words but a lady who looked like Laura came to her in the vision and told her the words said, “Great blessings are coming.” She also stated that after she was prayed for at the crusade, she had not had any demonic dreams or night harassments. This was followed by a testimony given by the first gentleman saved at the crusade, who was giving praise to God. The man whose vision was healed the first Sunday came to give his testimony about his eyes being healed and restored; he was still smiling and filled with joy. Pastor Timothy testified he was healed of a pain in his heart. He also had a dream that Bulike had electricity. The village currently was completely without power. Pastor Dennis testified he was sick and could not interpret but was healed after prayer. He told of a dream he had of a snake that he killed. He interpreted the snake to be the devil. Pastor Henry said that he had been suffering with malaria, but he was healed with prayer and all symptoms left immediately.

Many people testified of being delivered from demonic bondages and testified to being able to sleep without fear and harassment.

After many more testimonies, Laura called the pastors to come to the altar and told the crowd that the pastors were anointed by the Holy Spirit and were powerful men and women of God who could minister to them. Laura then called for a final prayer service for healing. Virtually the whole assembly came forth for prayer and healing. She asked the crowd to raise their voices to the Lord in prayer in one accord while she prayed over the loud speaker. Several hundred people were crying out to the Lord at the same time, and the volume was intense.



Figure 5. The whole assembly came forward and called on the Lord in prayer.

Laura and others started praying in a prayer language. At first one man began to appear to have erratic shaking behavior. Laura and Mike noticed him and sensed that it was not a manifestation of the Holy Spirit. Mike, who was filming at the time, captured what happened to him. Other pastors noticed the man as a demon began to manifest in his

body.² The Ugandan pastors, empowered by deliverance, repentance, impartation, began to minister deliverance to the man. They carried him to the field behind the platform.



Figure 6. First person to experience demonic manifestation during Friday crusade meeting. Ugandan pastors carried him to a location behind the platform and ministered to him.

The crowd started to follow him. Laura directed for the crowd not to follow but to come back. It was almost like watching a school of fish change directions. The whole crowd, as if by a single motion, turned and came back to the alter area before the platform. The prayers became louder and more intense and more demons began to manifest. The pastors were ministering deliverance to all those who were afflicted.

After Laura had been praying over the public address system for several minutes, she passed the microphone to a Ugandan leader who continued to pray in a prayer language. Laura stepped off the platform and saw a demonic spirit manifesting in a young woman. When the demonic manifestations were so intense, Laura ministered deliverance with two of the Ugandan pastors. A young woman was exhibiting superhuman strength,

² Michael Harris, "Video of First Man with Demon Manifestation at Friday Crusade Meeting," YouTube Video number: MVI 0656, 11:13, <http://www.youtube.com/watch?v=pxChgHXkdqw> (accessed July15, 2013).

and it was all that Pastor Aaron and another Ugandan pastor could do to hold her. The manifestation was caught on video, and the affliction of the young woman was very severe with her body and face contorting, arching, and straining. Her facial contortions were nothing that could be done naturally without the interference of a demonic presence.



Figure 7. Young woman under influence of demonic manifestation.

The girl was almost completely under the control of the demon. At one point, Laura asked her to exercise her will and come forth. On the video, Laura clapped her hands in front of the young woman and asked her if she knew Jesus. For only one or two seconds, calmness came on her face and realization to her eyes. Laura asked her if she knew the Lord. After she said yes, she lost control again and the demon manifested once more. Laura asked what the legal authority was for the demonic oppression and the answer came in Luanda language that the witch doctor sent the demon to harass the girl. Laura believed at that moment that the demon answered. Laura asked the pastors what was said because everything was spoken through translators. The girl did not know English. At one point the demon looked straight at Laura from within the girls eyes and spoke in English, saying, “Yes, yes, I know who you are.” Laura responded and on the

video Laura is pointing and said, “I know who you are too. I am a daughter of the Most High God washed in the blood of Jesus. I command you to go.” The exchange continued for a while longer and eventually Ronald asked the American team to leave the crusade field.³ In the background of the video, many other people were carried from the alter area to the field where the demonized were being cared for. Also the continued prayers over the loud speaker are evident on the video.

At least thirty or forty people manifested demons and were delivered and set free that night. The crusade week reached crescendo at that moment. The pastors had repented of vile sins of witchcraft, had been healed, delivered, and received what the Lord had for them either by direct anointing or impartation. The way had been prepared for a mighty move of the Holy Spirit.

Laura realized something very important about demonic manifestation that she had never known before. The demons manifested at the intense presence of the Holy Spirit. The demons could no longer hide or be unrevealed. The power of God flushed them out. It was the grace of God that caused those demons not to hide but be exposed so that those precious, hurting people could be delivered and set free.

The pastors continued to pray for individuals and minister deliverance to those who were afflicted by demons. As darkness fell, Ronald requested that the ministry team leave the crusade. When later asked why, Ronald said his request was for the protection of the team. He was concerned for the team’s safety. Laura wanted to be respectful of his authority as the host so the team left when he asked. Also, Ronald and the other pastors

³ Mike Harris, “Video of Young Girl with Demonic Manifestation and Prayer Ministry,” YouTube Video number: MVI0657, 4:21, <http://youtu.be/XtraZ-selDY> (accessed July 15, 2013).

were very busy in deliverance ministry. As the team returned to the mission house prayer continued for protection and cleansing for those who were ministering and for deliverance of those afflicted by demons. The ministry team determined to continue in prayer until Ronald and the rest of the pastors were out of the intense situation. While the team was praying at the mission house, Laura was praying in a prayer language and almost overcome by the presence of the Holy Spirit. Billy had an interpretation of the tongues, which was a first for him, and Pastor Timothy fell under the power of the Spirit. Alec and Timothy both had discernment by seeing in the spirit realm. Alec reported that at the crusade field he had seen a fight between a demon and angel and the demon was defeated. Alec saw many angels. Timothy reported that he had seen many demons fleeing. Finally after about an hour or so, Ronald arrival at the mission house and a heavy rain started to fall. It rained so hard that Alec, who was born deaf, asked what the sound was. It was the rain on the metal roof! The presence of God was awesome and powerful. The Holy Spirit was present in this ministry and a community was changed.

Saturday Baptisms

Before the team went to Uganda, Ronald stated that they had not had a baptism service in a long time and wanted to take the people for baptisms after the crusade. The people were packed on the back of a large farm truck and rode for over an hour to get to a pond large enough to perform the baptisms. The truck had to make two trips to carry all the people. Pastors Ronald, Aaron, and Dennis baptized over 170 people. Each person was anointed and served communion after they emerged from the water and received prayer, which was at times prophetic.



Figure 8. People packed on the back of a truck to travel for a total of two hours in the blazing sun to be baptized.

There were three powerful evidences of God's grace at the baptisms that must be shared. First, as the ministry team was serving communion, praying, and anointing the people, the second witch doctor's wife was present. She was the one who came into the road as her husband received prayer for healing of his hernia. She held out her hand in prayer. As she came through the prayer line, Laura asked her if she was the one who was with the witch doctor during prayer by the road. She had been saved at the crusade and had come for baptism. Laura confirmed the salvation of every person before the baptisms began so that if any had not yet received the Lord they could receive him as savior before the baptism. The witch doctor's wife confessed that she had been saved. When the team had prayer and prophetic words, it was prayed that she would be a voice of God in her family and lead them to salvation. Ronald later reported that she had continued to be active in church.

Second, the young woman referred to in Figure 7., who was exhibiting superhuman strength, continued to receive ministry after the American team left the field

at Pastor Ronald's request. The young girl made the trip to the baptism water hole on Saturday. Pastor Aaron was performing baptisms alone without a partner. Others were baptizing in teams of two. Aaron was one of the men who had been holding the girl by the arms with all his strength the night before. He later confided that he prayed that the girl would not come to him for baptism for fear of what might happen. When it came her time to be baptized, the young woman went straight to Aaron for baptism. She had been fully delivered and set free. It was wonderful to see the freedom of Christ on her life.



Figure 9. Young woman in white shirt in center of picture (about to step into the water) who came for baptism was the same person who exhibited severe demonic manifestation the night before as seen in video referenced in footnote 212 and in Figure 7.

Third, there were two demonic manifestations at the baptisms. At separate times, two young women had demons manifest as they came out of the baptismal water. The baptism teams carried them to the ground where the Holy Communion and anointing were taking place. One young woman was writhing like a snake that has been hit by a car. Laura had never seen a person move in such a fashion before.



Figure 10. Manifestation of demonic presence in young woman at baptism.



Figure 11. Manifestation of demonic presence in young woman at baptism.

Laura took Holy Communion elements of consecrated wafers and juice and placed them in her mouth and prayed for her. She became calm within just a few seconds.



Figure 12. Young woman (lying on ground) became calm after receiving Holy Communion during a violent demonic manifestation after baptism.

Mike also gave Holy Communion to the other young woman who also became calm. After the baptisms were over, Laura and Ronald talked to the young woman to which Laura had ministered and given the communion elements. Laura asked her what happened to her and she said that she had a severe headache come upon her. When Laura asked her if anything happened when Laura gave her Holy Communion, she said she felt peace. This is seen on a video that has been uploaded to YouTube.⁴ Laura did not have the opportunity to talk to the other young woman.

Laura had just gained fresh understanding that demonic manifestations may happen in the presence of Holy Spirit, so it was not unusual that demons would manifest at a baptism service. After returning home, Laura also gained some understanding from Roland and Heidi Baker in their book, *Always Enough*:

⁴ Michael Harris, "Interview with Young Girl after Giving her Holy Communion during Demonic Manifestation" You Tube Number: MVI0038, 1:12, <http://youtu.be/oLIRHFUXvy8> (accessed July 20, 2013).

Demons put up a struggle, as they usually do here. Many of our children come from backgrounds where witchcraft is practiced seriously, and some have been thrown out of their homes for coming to Jesus. Curses are put on them for having anything to do with us, and we have had to comfort and pray with little ones whose relatives never want to see them again. Demons are often manifest at baptisms, but after a gentle prayer they go, and the children come up out of the water free and filled with joy, often speaking in tongues. This last time a demon almost drowned a child, but Jesus prevailed again.⁵

Heidi Baker gives another statement about the power of baptism later in that same book. She relates that when girls who have been in prostitution get baptized the demons go crazy. They try to drown the girls by flipping them to one side and turning them under the water. Baker says they start screaming and thrashing, but very gently they hold the girl's head and bind the demons and command them to be quiet and still. The girls are asked to forgive all the men who have used them or hurt them. As these girls begin to forgive them, their lives are made new and they are set free.⁶

Saturday Medical Clinic Salvations

After the baptism, the team visited the medical clinic that was taking place that day several miles away. About sixty people received Christ at the clinic. Thereafter the team retired to the mission house. The final night at the mission house consisted of thanksgiving, packing and rest. That night there was a bug invasion and infestation in every one of the four bathrooms of the mission house. The next morning all the bugs

⁵ Rolland and Heidi Baker, *Always Enough: God's Miraculous Provision Among the Poorest Children on Earth* (Grand Rapids, MI: Chosen Books, 2003), 64.

⁶ Rolland and Heidi Baker, 170.

were dead on the floor. It appeared to be another demonic attack that was thwarted by God.

Evidential Power of God and Fruit of the Ministry

Throughout the week of ministry each time there were people who came to the Lord, the pastors would connect with them and get their names for future discipleship. Ronald and his team kept a list and determined that throughout the week over 600 people came to the Lord. The primary evangelist was Laura's husband Mike, who is an attorney who has had a heart for the lost. He often witnessed to the power and love of God in his office with clients who would come for legal services. Often Laura would ask Mike, "Did you ask them if they were saved?" He would say, "No," and Laura would ask him when he was going to ask them about salvation. It is the work of God that a man who had never led a single person to the Lord, evangelized over 600 in one week.

Another blessing of the week is that the team and UCSS was able to place 500 Ugandan Bibles into the hands of people who were hungry for the word of God. Many of the Bibles were placed with those who were already believers and many were placed with new believers.

Finally, the power of God was evident in the weather. Everyday during the time of teaching and throughout the first part of the day, the weather was beautiful, sunny and calm with clear azure blues skies. The first afternoon of the crusade dark threatening storm clouds came upon the horizon about the time that the team arrived at the crusade location. The sky filled with threatening lightening and clouds were very dark and heavy. The clouds were behind the team and the crowd as if it almost wrapped around the area.

The sky over the crusade field was cloudy but not as threatening. Laura was the last to speak that day and was filled with a sense of urgency that the crusade needed to be concluded so that people could get home. After Laura spoke for about ten minutes, she became aware that the clouds and lightening were not moving in any direction. The clouds were completely stationary. In fact, she realized that the clouds had not moved at all during the first part of the crusade since the team arrived on the field. It was an amazing sight to see those heavy angry clouds held at bay. Laura became aware that the hand of God was preventing the clouds from moving into the area and disturbing the crusade. Laura settled into the ministry and delivered a word that the Lord gave her for the people as well as offered prayers for healing. The clouds never moved for well over an hour while Laura was ministering until the crusade was over.

This was a process that continued everyday during the crusade. The days would be beautiful until time for the crusade meeting then the weather would look threatening, with the appearance of rain or strong winds. It was very dry; therefore the wind blowing dust was a negative factor as well.



Figure 13. Ferocious windstorm erupted during the crusade.

On Thursday, while Mike was speaking, a windstorm attacked and was so intense that the tarps tied with heavy ropes were ripped off of the platform. By the time that Laura came to the platform, the wind had completely calmed down. Later that same day, a sign/wonder image from God appeared in the clouds highlighted by the sunset. Directly in front of the team the dark clouds opened to form an oval frame. Other team members reported seeing the sun shining in the background illustrating beautiful hues of pinks and reds. In the frame there appeared to be a figure of a man sitting, leaning in, and listening intently to what was being said. Then the figure of a serpent reared up but a hand appeared and strangled the serpent. The images then faded away.



Figure 14. Pastors could not hold the tarps that had been tied to the platform.



Figure 15. Tarps were eventually blown off the platform.

The weather failed to deter the team or stop the crusade. The team praised God even more. All through the week, the team prayed that the weather would not prevent the crusade. It rained a gentle rain for a few minutes on Friday afternoon before the crusade and stilled the dust. One hour after the final meeting on Friday was concluded, the heavens opened and a torrential downpour came. It rained all night. There was a baptism service planned for Saturday morning, which was again beautiful with azure blue skies. The rain filled up the baptism hole and there was ample water to baptize 170 people. The enemy wanted to deter, but the Lord gave provision. Laura and the rest of the team praised God for his protection and provision in the weather. It is just another testament to the hand of God and the mission of Holy Spirit in this ministry.

Data Collection Methods

There are many ways to collect data that have been readily accepted in qualitative research. In this research, the author used several diverse data collection methods. The author collected a post-ministry survey of standardized information through structured

questions, which were presented to the pastors after the ministry time in Uganda had been completed. The questions asked the pastors their understanding on certain issues regarding spiritual giftedness before and after the time of teaching. Approximately six weeks after the conclusion of the teaching and ministry time in Uganda, the survey was completed by fourteen of the thirty-five pastors who attended the teaching. Another method of data collection for this project was by personal observation by the author. Laura was the only team member who actually participated in training the pastors and she had many opportunities for personal observation and personal contact with the pastors. Data was collected for this project by personal and team journals kept contemporaneously with the daily events in Uganda. Testimonial evidence is also used in this study. Ronald Kaluya had many opportunities to see changes in the ministry and the functioning of the pastors both before and after the Uganda mission. Ronald and his wife, Ronah, have also sent information via electronic mail and Facebook messages that have been useful for gleaning information as well.

Data Analysis Objectives

The inquiry of this project is seeking to find out the following information from the research and the data:

1. To find if the Ugandan pastors believed that the gifts and power of the Holy Spirit were as much for today as they were for the New Testament era?
2. To find if the Ugandan pastors believed that impartation of the spiritual gifts is a valid biblical teaching and if they had experienced increased power in ministry as a result of the prayers for impartation they received from the ministry team.
3. To find if the Ugandan pastors had experienced greater success in praying for the sick to be healed after the teaching and prayers for impartation?
4. To find if the Ugandan pastors had understanding of the role of the gifts of prophecy and words of knowledge in healing after the training and prayers for impartation and if they had experienced more of these gifts in their ministries?

Data Analysis: Results and Outcome

Do Uganda Pastors Believe that Gifts and Power of the Holy Spirit are for today?

The first area of inquiry is whether the Ugandan pastors believed that the gifts of the Holy Spirit are operational for today just as they were for Jesus' day and age. That question was posed to the Ugandan pastors in two questions; one directed to their understanding before the teaching and prayers for impartation. The second question was directed to their post-teaching understanding. The research showed that there was significant change in the understanding of the pastors about the gifts and power of the Holy Spirit from before the teaching to after the teaching. This is evident because the pastors responded to a questionnaire that illustrated this finding. Specifically the questions answered by the Ugandan pastors were:

1A. Before the teaching by Sister Laura Harris in Uganda in March 2013, I believed that the gifts of the Holy Spirit are operational for today just as they were in days of Jesus?

_____ True _____ False _____ No opinion or I do not know.

1B. After the teaching by Sister Laura Harris in Uganda in March 2013, I believe that the gifts of the Holy Spirit are operational for today just as they were in days of Jesus?

_____ True _____ False _____ No opinion or I do not know.

The research showed that before the time of teaching and prayers for impartations that only 43% of the pastors surveyed believed that the gifts of the Holy Spirit were for the modern era, with 57% either thinking that the gifts were not for this age or stating that they did not know if they were for this age or not. After the teaching and prayers for impartation, the number of those pastors who thought that operation of the gifts and power of the Holy Spirit were for modern era increased to 84%. After the teaching only 8%

said that the gifts were not for today and 8% were unsure if they were for today or not.

These responses indicate an overall increase in the amount of 42% of pastors who believed after the teaching that the gifts and power of the Holy Spirit are for today. Their understanding changed after the time of teaching on gifts of the Holy Spirit.

	Yes	No	I do not know
Before Teaching	43%	21%	36%
After Teaching	84%	8%	8%

Table 1. Ugandan pastors' understanding of current operation of gifts before and after the teaching by Laura Harris. They were asked to answer the statement, "I believe that the gifts of the Holy Spirit are operational for today just as they were in days of Jesus."

To further triangulate the data the pastors answered open-ended questions. The question was, "Please comment on any new understanding of the work of the Holy Spirit as a result of this class." Certain answers gave further insight into the understanding of the pastors that the Holy Spirit gifts and power are for the modern era. Participant #9 said, "I have understood that the Holy Spirit is the Power of God." Participant #11 said, "I have learned that the Holy Spirit is real and powerful because He is the Spirit of God." Participant #12 stated, "I understand that the work of the Holy Spirit is . . . discernment, . . . messages full of knowledge, . . . power to speak in strange tongues, . . . interpretation, . . . power and anointing to work miracles, . . . faith to strengthen Christians, . . . power to heal sick people, . . . also power to testify before others." These statements further indicate that the pastors believe that the Holy Spirit is an active part in the life and ministry of modern era believers.

From observation, Laura could see that the pastors had some familiarity with the gifts. Their beginning understanding was not deep spiritual perception that Holy Spirit gifts were given to be used by everyone in the modern era. However, during the time of teaching, the pastors came to Laura to thank her over and over again for bringing this

teaching to them. Pastor Aaron told Laura many times that the teaching was taking them to a new level of understanding. The pastors were impassioned learners and like dry sponges, they soaked up every word of teaching. As pastor and teacher for many years, Laura has some experience to ascertain if people are listening and absorbing. These pastors were listening with rapt attention, leaning in, with scant movement in the room. They asked many pertinent questions and displayed understanding and appropriately answered when Laura asked questions of them. Over the course of the week of teaching, the pastors displayed appropriate understanding to convince Laura that the results of the questionnaire were accurate.

Another category of evidence is that from narrative report of Pastor Ronald Kaluya.⁷ He is the executive director of all ministries in Bulike. He shed a great deal of understanding on the perception of his pastors before and after the teaching sessions. He stated,

Before this experience, only a few of the leaders had a basic knowledge of the gifts of the Holy Spirit but could not relate with the practical reality of these gifts. In other words, most of our leaders had heard people talking about supernatural workings of the Holy Spirit but had never experienced them directly in their own lives or working through the ministers to impact the lives of others.⁸

He clearly identifies that the leaders did not operate in the gifts of the Spirit before the crusade and teaching week. He stated that most of the pastors did not identify with the gifts as being the work of the Spirit of God. He further stated that when there was a rare manifestation it was viewed as a divine act of God, not as operation of the

⁷ Ronald Kaluya, 2013, Narrative Interview forwarded via email to author, May 6, 2013.

⁸ Kaluya, May 6, 2013.

spiritual gifts. He also relates that prior to the teaching some leaders simply did not have the faith or understanding to believe that the power and work of the Holy Spirit are still present and operational today as was the case in the days of the Apostles.⁹

Ronald elaborated that after the insightful teachings many of the leaders were able to realize that the Holy Spirit was given for all who believe in Jesus. They gained new understanding that the work of Holy Spirit is to help and empower Christians to walk in the same power and anointing that Jesus exhibited while on earth. The ministries of the leaders have been greatly impacted especially with the deeper knowledge and understanding of the gifts of the Holy Spirit. Unlike before, Ronald shared that it is now evident that the pastors have begun to minister and preach in power and authority. After the teaching, the pastors evidenced more confidence during prayer meetings, especially in deliverance prayer. They are exercising authority over demonic situations. Ronald further stated that the result is that people are being set free.¹⁰ He added,

With the understanding that the gifts of the Spirit are available for all believers and for the benefit of the body of Christ which was unveiled during Rev. Laura's teachings, the leaders are now increasingly yearning to test unfamiliar ground and believe God to anoint them for greater ministry in the power of the Holy Spirit.¹¹

After the teaching Ronald stated that ministers are walking in a greater dimension of the power, anointing, and authority of the Holy Spirit. First, the revelation on the reality of the person and power of the Holy Spirit as taught and manifested during the training and crusade has empowered the leaders to yearn for deeper realms of ministry

⁹ Kaluya, May 6, 2013.

¹⁰ Kaluya, May 6, 2013.

¹¹ Kaluya, May 6, 2013.

and more importantly fellowship with the Holy Spirit. Second, with the knowledge attained on the gifts of the Spirit, the pastors are now more confident to operate in the gifts of the Holy Spirit without fear or doubt, knowing that it is actually God at work in them.¹²

Ronald, although a leader with great spiritual maturity, indicated personal growth by the teaching and crusade. He stated,

Also, having witnessed the power of God working so evidently to heal, deliver, and transform many lives during the crusade, I can indeed testify that since then, my own ministry has grown in impact as I continue to raise my faith for the manifestation of miracles, signs, and wonders as I minister, just like I witnessed at the crusade. Ministry is so much more joyful and fulfilling now that we are doing it with the full knowledge that the power of the Holy Spirit is fully with us and working through us to establish God's will in the lives of His people.¹³

In conclusion, the evidence is overwhelming that the pastors believe and understand that the Holy Spirit gifts are for this era. There have been great transformations in their thoughts and actions from before the teaching to after the teaching. If they have the belief that Holy Spirit is working today, they are more likely to press in to use the gifts and fan them into flame. When the pastors have the gifts and use them according to the word of God, they are administering the grace of God to others. 1 Peter 4:10 states, "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms." Getting them to fully grasp the Holy Spirit work was a huge hurdle to equipping them to understand the possibilities of God in their lives and communities.

¹² Kaluya, May 6, 2013.

¹³ Kaluya, May 6, 2013.

Do Ugandan Pastors Believe and Experience Impartation of the Spiritual Gifts is a Valid Biblical Teaching?

The second area of inquiry was to find if the Ugandan pastors believe that impartation of the spiritual gifts is a valid biblical teaching. Furthermore, inquiry will be made to ascertain if they have experienced increase power in ministry as a result of the prayers for impartation they received from the ministry team. Several questions were posed to the Ugandan pastors to ascertain their understanding of the concept of impartation. They were asked if they had ever received teaching on impartation before the training of this study. They were also given a simple definition of impartation and asked if they believed that the Holy Spirit gifts could be transferred by laying on of hands. They were asked if they ever experienced the transference of anointing. The questions were directed to distinguish their understanding before and after the teaching and prayers for impartation. Specifically the questions asked of them were:

2A. Before the teaching by Sister Laura Harris in Uganda in March 2013 had you ever been taught about impartation?

2B. Impartation” is the transference of “Gifts of the Holy Spirit” by the laying on of hands. Before the teaching by Sister Laura Harris in Uganda in March 2013 I believed that spiritual gifts could be transferred by the laying-on-of-hands from one person to another person in our current day.

_____ Yes _____ No _____ I do not know.

2C “Impartation” is the transference of “Gifts of the Holy Spirit” by the laying on of hands. After the teaching by Sister Laura Harris in Uganda in March 2013 I believe that spiritual gifts can be transferred by the laying-on-of-hands from one person to another person in our current day.

_____ Yes _____ No _____ I do not know.

2D. Before the teaching by Sister Laura Harris in Uganda in March 2013 I had experienced the transference of Gifts of the Holy Spirit by the laying on of hands.

_____ Yes _____ No _____ I do not know.

2E. After the teaching by Sister Laura Harris in Uganda in March 2013 I have experienced the transference of Gifts of the Holy Spirit by the laying on of hands.

_____ Yes _____ No _____ I do not know.

The research showed that there was significant increase in belief and experience of impartation of the gifts and power of the Holy Spirit in the pastors from before to after the teaching. The pastors responded to a questionnaire that illustrated this finding. These findings were evident because of the answers to the survey data and other triangulation data herein.

First, the pastors who answered the survey question 2A above, and 86% of the participants had never been taught about impartation, leaving only 14% of participants who had been taught about the impartation of the spiritual gifts before the class. Most of the pastors had received prior teaching on healing, prophetic gifting and spiritual gifts. Most of the pastors were unaware of the concept of impartation of spiritual gifts.

	Yes	No	I do not know
Healing	79%	21%	0%
Impartation	14%	86%	0%
Prophetic Gifting	57%	43%	0%
Spiritual Gifts	57%	43%	0%

Table 2. Question posed to pastors, before the teaching by Sister Laura Harris in Uganda in March 2013 to determine if they had ever been taught about the above subjects.

Second, the pastors were given a definition of impartation as being the transference of gifts of the Holy Spirit by the laying on of hands. They were questioned about their understanding of transference of gifts by impartation before and after the teaching by Sister Laura Harris in Uganda in March 2013. They were specifically asked,

“I believe that spiritual gifts can be transferred by the laying-on-of-hands from one person to another person in our current day.” Before the teaching only 23% believed that spiritual gifts could be transferred by laying on of hands. However after the teaching and impartation, that number significantly increased to 83% who believed that gifts could be transferred by prayers for impartation. That is an increase of 60% in the understanding of the power and biblical authority of impartation.

	Yes	No	I do not know
Before Teaching	23%	62%	15%
After Teaching	83%	17%	0%

Table 3. Ugandan pastors’ understanding of impartation of gifts before and after the teaching by Laura Harris. They were asked to answer the statement, “I believe that spiritual gifts can be transferred by the laying-on-of-hands from one person to another person in our current day.”

The next inquiry was even more exciting. The pastors were asked if they had personally experienced the transference of spiritual gifts by impartation. Before the teaching and time of prayer, only 31% had experienced impartation of spiritual gifts. Six weeks after the teaching on the gifts and impartations, 75% answered that they had experienced impartation, illustrating an increase of 44% of pastors who had actually experienced increased power of gifts of the Holy Spirit by impartation.

	Yes	No	I do not know
Before Teaching	31%	54%	15%
After Teaching	75%	25%	0%

Table 4. Ugandan pastors’ experience of impartation of gifts before and after the teaching by Laura Harris. They were asked to answer the statement, “I have experienced the transference of Gifts of the Holy Spirit by the laying on of hands.”

Another category of evidence is that from narrative report of Pastor Ronald Kaluya. He shed a great deal of understanding on the awareness of his pastors primarily after the teaching sessions. Since he did not respond to the status of the pastors before the teaching even though he was specifically asked, it is assumed that he had no information to give regarding their prior understanding of impartation. He states that as of the date of

his response on May 6, 2013 the leaders had not practiced the laying on of hands for impartation of the gifts of the Spirit. He said this could be due to the fact that the pastors are still mastering their relationship with the Holy Spirit and building their faith as far as miracles, signs and wonders, and the other gifts are concerned. He further states in pertinent part,

However, the teaching that Rev. Laura offered on impartation was very helpful and I believe that soon the leaders will have faith enough to start practicing the laying on of hands for impartation of the gifts of the Spirit, especially as they master the fact that the gifts and the anointing are available for all. As such, they will most likely want the people they lead to receive and begin to exercise this same power as well.¹⁴

In conclusion, it is clear the pastors may have grown in the understanding of impartation, and they believe they have received gifts from impartation, but still have some growth to yet achieve to be fully versed in the biblical concept of impartation. They have not exercised the understanding that they now have something to impart to their congregants. This is also exciting because pastors who had not fully understood what they had to work with are now walking in operation of the gifts. Tyra in *Holy Spirit in Mission* illustrates the possibilities of transformation when Spirit is in control. When we are Spirit guided, nothing is impossible.

Have Ugandan pastors experience greater success in praying for the sick to be healed after the teaching and prayers for impartation?

The third inquiry was to find if the Ugandan pastors had experienced greater success in praying for the sick to be healed after the teaching and prayers for impartation. Several questions were posed to the Ugandan pastors to ascertain if their prayers for

¹⁴ Kaluya, May 6, 2013.

healing of the sick were more effective after the teaching and prayers for impartation of Spiritual gifts. They were asked if they had ever received teaching on healing before the training in this study. They were also asked if they had ever prayed for the sick to be healed. They rated the percentage of those who were healed after receiving healing prayer. The questions were directed to distinguish their understanding and experience both before and after the teaching and prayers for impartation. Specifically the questions answered were:

3A. Before the teaching by Sister Laura Harris in Uganda in March 2013 had you ever been taught about healing?

_____ Yes _____ No _____ I do not know.

3B. Before the teaching by Sister Laura Harris in Uganda in March 2013 I had prayed for others to be healed in the past? (If “no,” skip the next question.)

_____ Yes _____ No _____ I do not know.

3C. Before the teaching by Sister Laura Harris in Uganda in March 2013 when I have prayed for others to be healed, what percentage of people prayed for were healed?

_____ Less than 25% _____ 25-50%
 _____ 51-75% _____ More than 75%

3D. Before the teaching by Sister Laura Harris in Uganda in March 2013 I felt equipped to offer healing prayers for others?

_____ Yes _____ No _____ I do not know.

3E. After the teaching by Sister Laura Harris in Uganda in March 2013 I have prayed for others to be healed? (If “no,” skip the next question.)

_____ Yes _____ No _____ I do not know.

3F. After the teaching by Sister Laura Harris in Uganda in March 2013 when I have prayed for others to be healed, what percentage of people prayed for were healed?

_____ Less than 25% _____ 25-50%
 _____ 51-75% _____ More than 75%

3G. After the teaching by Sister Laura Harris in Uganda in March 2013 I felt equipped to offer healing prayers for others?
 _____ Yes _____ No _____ I do not know.

The research showed that there was significant increase in incidences of healing after the teaching and prayers for of impartation of the gifts and power of the Holy Spirit. The pastors responded to a questionnaire that illustrated this finding. The findings were evident because of the answers to the survey data and other data mentioned herein.

First, the pastors who answered the survey question 3A above, 79% of the participants had been taught about healing leaving 21% who had not been taught about healing prior to the teaching (see Table 2). The later answers indicate that even though they had received instruction on healing prayer, they may not have been effective in praying for the sick.

In question 3B the pastors were asked if they prayed for sick people to be made well. Before the teaching 69% of the pastors had prayed for healing of others but after the teaching 100% of the pastors responding had prayed for others to be made well. Of course, 69% is a significant percentage but it is interesting to note that above in question 3A that 79% had been taught. The rhetorical inquiry should be why was everyone who was taught about healing prayer not praying for the sick to be made well?

The inquiry specifically asked what happened when the pastors prayed. The pastors were asked to rate the percentage of people who were healed both before and after the teaching and prayers for impartation of spiritual gifts. The pastors were given four choices of percentages healed: Less than 25%, 25-50%, 51-75%, More than 75%.

	Before Teaching	After teaching and prayers for impartation
Less than 25% Healed	64%	8%
25-50% Healed	9%	31%
51-75% Healed	18%	54%
More than 75% Healed	9%	8%

Table 5. Ugandan pastors' understanding of the percentage of people who were healed after prayer both prior to the teaching and after teaching and prayers for impartation. They were asked to answer the statement for before and after the teaching and prayer for impartation, "When I have prayed for others to be healed, what percentage of people prayed for were healed?"

Before the teaching and prayers for impartations 64% of pastors saw less than 25% of the people they prayed for healed, but after that figure dropped to 8%.

Before the teaching and prayers for impartations 9% of pastors saw 25% to 50% of the people they prayed for healed, but after that figure increased to 31%.

Before the teaching and prayers for impartations 18% of pastors saw 51% to 75% of the people they prayed for healed, but after that figure increased to 54%.

Before the teaching and prayers for impartations 9% of pastors saw more than 75% of the people they prayed for healed, but after that figure only slightly dropped to 8%.

This is a tremendous finding because it reveals that the overall efficacy of the prayers for healing was vastly improved. The decrease in the less than 25% group was pleasing. It is a blessing that the lowest performing group dropped to only 8%. This illustrates that most pastors experienced an increase in effectiveness of prayer. There was an increase in those in the 25% to 50% healing group. The most telling statistic, however, is the group who saw 51% to 75% healing after the time of teaching and prayers for impartation. There was a huge increase of pastors who moved into that category in efficacy of healing prayers. This is an enormous boost to the analysis that pastors understand their gifts and are walking in them. After six weeks, they have seen colossal increases in the numbers of people who are finding healing from God. Finally, the change

in the last category of over 75% healed is insignificant for analysis. That category is basically unchanged.

Finally the pastors were asked to judge if they felt equipped for offering prayer for healing both before and after the teaching and prayers for impartation. Before only 38% felt equipped to offer prayers for healing. After the teaching the figure dramatically increased to 92% who felt equipped to offer prayers for healing.

	Yes	No	I do not know
Before Teaching	38%	46%	16%
After Teaching	92%	8%	0%

Table 6. Ugandan pastors' understanding of their feeling of being equipped to offer prayers for healing both before and after the teaching by Laura Harris. They were asked to answer the statement, "I felt equipped to offer healing prayers for others."

To further triangulate the data the some pastors answered opened ended questions. The question was, "Please comment on any new understanding of the work of the Holy Spirit as a result of this class." Certain answers give further insight into the understanding of the pastors that the Holy Spirit gift of healing is for today and that they have learned to walk in that gifting. Participant #1 said, "I have received the gift of healing the sick." Participant #2 said, "By the end of the training I understood the importance of the Holy Spirit that He can help me in offering prayers for healing." Participant #4 stated, "I understood that the Holy Spirit gives the ability to heal the sick." These statements further indicate that the pastors believe that the Holy Spirit is an active part in the life and ministry of healing the sick. The statement of participant #7 illustrated being equipped for healing prayer in stating, "I have learned to have confidence when praying for the sick because now I know that the Holy Spirit gives me power for their healing."

Another category of evidence is that from narrative report of Pastor Ronald Kaluya. He stated that prior to the teaching and prayers for impartation, the leaders had not fully grasped the Christian position of liberty in Christ Jesus. Many of the pastors were reluctant to pray for healing of the sick, thinking that the victims were cursed and thus there was nothing that could be done about their situation. Laying on of hands for healing was also not very common before the crusade and was only practiced occasionally.¹⁵

After the crusade however, Ronald reported that he has witnessed several instances where the leaders have prayed and laid hands on the sick and demonized. After prayers for healing, the people have been delivered by the power of the Holy Spirit. For instance, during ministry sessions after the crusade, Pastor Dennis Mwebaza prayed over an epileptic woman who had been tortured for a long time with the condition. She had suffered many injuries due to the epileptic attacks. The woman was completely delivered from the seizures, with no recurrence of the condition since the prayer was made. Ronald also reported that Pastor Nathan Wamwasa has shared a testimony where he prayed over a young girl that was being tormented with bad dreams where evil spirits constantly attacked her in her dreams. After the prayer, the situation has changed and the girl no longer experiences these attacks. Pastor Aaron Mulabya likewise prayed over one woman who was possessed by a very harsh demon that threatened to return but the lady has been monitored for a while and Ronald said that the evil spirit has never returned since the prayer was made. Ronald also reported to Laura via Facebook correspondence on April 13, 2013 that a woman and a child had been healed of AIDS. He reported that the pastors

¹⁵ Kaluya, May 6, 2013.

of Bulike were seeing “many more miracles manifesting. Everyday we are hearing of miracles manifesting.”¹⁶

In conclusion, taken as a whole, the questions on healing illustrate a great deal of information about the understanding and giftedness of the pastors in offering prayers for healing. Even though the pastors had received prior training about the gift of healing and they had actually been practitioners of healing prayers, the research indicated that their prayers were not very effective. Also many of the pastors did not feel equipped to offer healing prayers. It is important to note that Holy Spirit is not dependent on our feelings or equipping for effectiveness. However, a lack of confidence may hinder believers from ever uttering a healing prayer in the first place. When the pastors were asked to rate the effectiveness of prayers for healing, the vast majority, or 64% saw less than 25% of the people healed as a result of the prayer. After the teaching and prayers for impartation that overall number increased with 62% seeing more than 50% healings. That is a very significant improvement in the outcome of prayer after the pastors learned about the gifting of the Holy Spirit and received prayers for impartation of the gifts, including healing. The testimonies also indicate that the pastors are walking in expectation and manifestation of healing miracles.

Do the Ugandan pastors have understanding of the role
of the gifts of prophecy and words of knowledge in healing?

The fourth area of inquiry was to find if the Ugandan pastors have understanding of the role of the gifts of prophecy and words of knowledge in healing. Specifically, the inquiry was whether after the training and prayers for impartation did the pastors

¹⁶ Ronald Kaluya Facebook Communication with author, April 13, 2013.

experience more of these gifts in their ministries. Three questions were posed to the Ugandan pastors to ascertain their understanding words of knowledge and prophecy as a Holy Spirit aid to healing. First, they were asked if they had even been taught on prophetic gifting. The pastors were also given simple definitions of word of knowledge and prophecy and were simply asked if they ever experienced those gifts before and after the teaching and prayers for impartation. Specifically the questions answered were:

4A. Before the teaching by Sister Laura Harris in Uganda in March 2013 had you ever been taught about prophetic gifting?

_____ Yes _____ No _____ I do not know.

4B. The “gift of prophecy” is the supernaturally imparted ability to hear the voice of the Holy Spirit and speak to others the mind or counsel of God. Before the teaching by Sister Laura Harris in Uganda in March 2013 I had experienced this gift in my own life:

_____ Yes _____ No _____ I do not know.

4C. “Word of knowledge” is knowing something that you could not have known without God’s intervention in telling you. Before the teaching by Sister Laura Harris in Uganda in March 2013 had you ever experienced a word of knowledge?

_____ Yes _____ No _____ I do not know.

4D. The “gift of prophecy” is the supernaturally imparted ability to hear the voice of the Holy Spirit and speak to others the mind or counsel of God. After the teaching by Sister Laura Harris in Uganda in March 2013 I had experienced this gift in my own life:

_____ Yes _____ No _____ I do not know.

4E. “Word of knowledge” is knowing something that you could not have known without God’s intervention in telling you. After the teaching by Sister Laura Harris in Uganda in March 2013 had you ever experienced a word of knowledge?

_____ Yes _____ No _____ I do not know.

The research exposed that there was significant increase in belief and experience of prophetic gifting by the Holy Spirit in the pastors from before to after the teaching and

prayers for impartation. The pastors responded to a questionnaire that illustrated that these findings were evident because of the answers to the survey data.

First, the pastors who answered the survey question 4A above, 57% of the participants had been taught about prophetic gifting, and 43% had not been taught or did not know if had been taught on prophetic gifting (see Table 2). Interestingly enough this was about evenly divided.

Pastors were given a specific definition of word of knowledge as knowing something that could not otherwise be known without God's revelation and intervention. The pastors were asked if they had experienced a word of knowledge before or after the time of teaching and prayers for impartation? Many of the pastors or 77% stated that they had experienced words of knowledge before the teaching and prayer for impartation. While 100% said that they had experienced a word of knowledge after the teaching time and prayers for impartation.

	Yes	No	I do not know
Before Teaching	77%	15%	8%
After Teaching	100%	0%	0%

Table 7. Ugandan pastors' were asked to answer the statement, "I experienced the word of knowledge in my own life."

The pastors were given a specific definition of gift of prophecy as the supernaturally imparted ability to hear the voice of the Holy Spirit and speak to others the mind or counsel of God. They were specifically asked if they had personally experienced this gift before and after the time of teaching and prayers for impartation. We also discussed that the prophetic message may come in dreams and visions, etc. Not as many of the pastors had experienced prophecy. Only 46% stated that they had experienced prophecy before the teaching and prayer for impartation. While 62% said that they had experienced a prophecy after the teaching time.

	Yes	No	I do not know
Before Teaching	46%	38%	16%
After Teaching	61%	31%	8%

Table 8. Ugandan pastors' were asked to answer the statement, "I experienced the gift of prophecy in my own life."

Even though about half of the pastors had been taught about the gift of prophecy and words of knowledge the research indicated that their understanding may not have been used well in healing prayers before the teaching. That is a very significant improvement in the outcome of prayer after the pastors learned about the gifting of the Holy Spirit and prophetic leading of the Spirit in prayer.

From the observation of Laura during the teaching of the pastors in this area, the pastors may have been taught but they certainly lacked understanding. The time of teaching on these gifts by the personal observation of the author indicated that they did not have a firm grasp on the concepts of words of knowledge and prophecy and how they are useful as guides by the Holy Spirit to understand how to pray for an individual. There were many questions during this time of teaching. By the time that the teaching was concluded, the pastors understood the importance of Holy Spirit in mission. They gained understanding that listening for the guidance of Holy Spirit means that the pastor hits the mark in prayer much more often than without the guidance of the Holy Spirit.

To further triangulate the data the some pastors answered open-ended questions. The question was, "Please comment on any new understanding of the work of the Holy Spirit as a result of this class." Certain answers give further insight into the understanding of the pastors that the Holy Spirit uses the gifts of prophesy and words of knowledge to move the believer into the plan of God. Some of the pastors have learned to walk in these gifts. Participant #3 said, "The Holy Spirit directs us in what to do." Participant #6 said, "I am able to understand the voice of God more clearly now (word of prophecy) after the

class by Sis. Laura.” Participant #10 stated, “The Holy Spirit assists me when I offer prayers for healing.” These statements further indicate that the pastors believe that the Holy Spirit is an active part in the life and ministry of healing the sick and communicated with them so that they can be effective in prayer.

The Ronald Kaluya narrative report triangulates the data regarding the pastors understanding the prophetic gifts as an aid to healing. Ronald stated that operation in the gift of prophecy as an aid to healing was also not very elaborate during ministry sessions before the Crusade. In most cases, where people received prayer for healing, they would tell the pastors about their conditions, and then the pastors would offer prayers based on the information they received from the person. Ronald said, “I believe that this was largely so because of ignorance, in that the leaders had not received as much exposure to the need to develop the art of listening for divine instruction and prophetic guidance.” Ronald said that he and one or two other pastors minister by operating in this gift from time to time, but that the majority of the pastors did not understand that it was possible for them to manifest the same gift. Ronald said that by failing to listen to Holy Spirit they probably undermined themselves and their prayer ministry.¹⁷

In conclusion, although there is some improvement, Laura does not see as much progress in the understanding and use of prophecy and words of knowledge by the pastors as a result of the teaching and prayers for impartation.

The full impact of the ministry with the pastors will probably not be known for months or even years after the teaching time. Ronah Kuteesa, Ronald’s wife, wrote these words:

¹⁷ Kaluya, May 6, 2013.

Ronald is in Bulike and he sends his love and greetings. I spoke to him this morning and he was just amazed at the incredible Bible study attendance. He described the new hunger and thirst for God's word as truly amazing. Truly you, Mike, and the mission team brought such a special anointing on Bulike that Ronald likened what he is experiencing to the time after the Pentecost in the Bible. We thank God that he sent you and that you let him use you in such a mighty way.¹⁸

Ronald also shared with the UCSS supporters approximately ninety days after the crusade that the pastors are going door to door in the village of Bulike, people are coming to the Lord and revival is continuing.

¹⁸ Ronah Kuteesa, e-mail message to author, May 21, 2013.

CHAPTER SIX

REFLECTION, SUMMARY AND CONCLUSION

Summary

In the course of researching and writing this project, Laura was asked many times to summarize this endeavor. Basically this study was the culmination of a life journey that led the author on a teaching missionary excursion to a very remote part of Uganda in western Africa. The goal of the ministry was to seek God for an outpouring of the Holy Spirit and to leave the community more spiritually equipped than it was before the team arrived. The basic understanding of the author was that to be effective in missions the Holy Spirit must be in the leadership role of the believer. To that end the mission was built on the foundation of the gifts of the Holy Spirit being the guiding force in any ministry, especially those in a previously spiritually dark place.

In Chapter One, an examination of the ministry focus of the author led to an understanding that certain themes were critical for her and any ministry in which she may be engaged, specifically: prophecy, healing, authority, impartation, and revival. The prophetic leading that Laura has experienced since she was a small child was vastly important to the determination of the ministry project. Laura has been seeking the gift of healing for many years with very little to show for her desire before she was called out of ministry in the church, which eventually led her to Uganda. As Laura learned about the concept of authority of the believer, that understanding led to more boldness in prayer

and warfare, which again was crucial to the ministry in Uganda. Impartation was the way the Lord jump-started new ministries in scripture, and it was the way that Ugandan pastors were empowered as well. The Lord has been leading Laura to seek revival for many years, and she believed that Uganda could be the place that revival could occur. Those themes produced a synergistic effect of direction for the ministry in Uganda. In fact, the ministry in Uganda turned out to be the spiritual climax to this date in the life of the author. Laura has never seen or experienced the presence and outpouring of the Spirit like she did in Uganda. In reality, Laura prays to experience that magnitude of outpouring again in her lifetime. The ministry in Uganda was a pivotal moment in her life. The full import of that ministry may not be known for many years.

Chapter Two established the theoretical foundations for the model, which included pressing into the themes of importance established in Chapter One. Biblical foundations formulated a framework of biblical interpretation that the gifts of the Spirit are for every era of the church until the return of Christ. The multitude of scriptural support makes the position of charismatic continuation without question for the author.

Historical foundations illustrated that the model of Holy Spirit in mission is one that was seen throughout the history of the church with special emphasis on the Methodism. The revival of Christianity came by the deeper intimate relationship with the Holy Spirit. The true nature of charismatic John Wesley as revealed in Laura's research and study has been often lost in history. Wesley's powerful reliance on the Spirit is not usually discussed even in Methodist circles. The beginnings of early Methodism illustrate the theological basis that Laura has hungered for in Methodism. Laura is a fifth generation Methodist pastor, thus taking leave of the Methodist Church would not come

without personal costs. The understanding of Methodism as a strong charismatic stream has encouraged Laura to press in for Methodism to regain its former fire of the Lord. Theological foundations developed the basic theological perspectives for the project including the perception that missions without the guidance of the Holy Spirit were usually ineffective and without power. Laura had that belief but the theological study firmly solidified that position in her mind.

Chapter Three included literary review in which pertinent works in the area of missional pneumatology. Lederle, Brown, Clark, Otis and the others are great theological minds that have a passion for the Lord and the things of the Spirit. The paths that they have trod have made the path of those who come behind much straighter with fewer hazards. It was with great appreciation for the keen minds and dedicated hearts that this author gladly gleaned from them to advance her own spiritual growth and shape the direction of her project. Works reviewed were in two categories: (1) work of the Holy Spirit in missions and (2) pertinent methodology.

Chapter Four was the methodology and design of the model. The emphasis of the methodology was for the pastors to be in a place of spiritual preparation to receive everything that the Holy Spirit had for them so that they could be powerful factors in the work of the kingdom, to wit: bringing people to freedom so in turn, those people could be powerful factors in the kingdom of God. The ministry model dictated the structure of the study.

Chapter Five was the most joyous to write because it brought remembrance of the spectacular events in Bulike. The ministry of the author was transformed into a project.

The ministry in Bulike left its mark on the author and she believes that it also has left a mark on the community of Bulike, Uganda.

In preparation of the ministry in Uganda, the ministry team met weekly to prepare for the spiritual attacks that they believed were sure to come. In actuality ministry implementation was very smooth because of the intense spiritual preparation that took place before the team ever arrived in Bulike. For the most part, the author was pleased with the implementation of the ministry and project. The implementation of the collection of data would have been handled differently if the project had been determined before the trip. Instead of sending a post-test to inquire of their understanding of the pastors before and after the teaching, there would have been an actual pre-test and post-test. In the future, it would be the desire of the author to personally gather the post-implementation data, particularly the open-ended responses, however distance, travel, and expense made that unfeasible.

Being in Bulike and seeing the stunning work of the Holy Spirit and meeting those gentle and loving people was a dream that emerged into reality. If the only benefit that Laura received from going to Uganda was to experience the joy of seeing the Holy Spirit move in such power that would be enough. Whether historic accounts of the week in Bulike will be favorable remain to be seen, but this author knows in her mind and understanding that God has touched that place. God has touched her.

The ministry has been often referred to in this work in broad sweeping statements, but in actuality all ministry has a personal impact on the lives of individuals. The individuals who are no longer demonized, who can see, who no longer walk in pain, who can hear, who can talk, who have been healed of heart afflictions or stomach problems

are the true stories of what happened in Bulike. It is easy to talk about the 600 people who were saved, but the real story was the man who was the first one saved, who was so touched to know Jesus that he came forward to glorify God that he was the first of many. The ministry and outpouring was communal, but without every individual touched there would be no communal understanding of transformation. May we never forget the individual impact on the life of a single person who was delivered. The Bible study leader could not read but was healed instantly. The fact that he read the Bible in front of the whole congregation illustrated what a difference can be made in the life of one person. Since the crusade, his daily life has undoubtedly been transformed and changed. Every time he does something that he could not do before, he must surely think about what Jesus did just for him. The ministry for one is as important as the broad sweeping picture of what happened in Bulike. There are literally millions of hurting people around the world who need the precious power of the Holy Spirit to come upon them and transform their lives.

Restatement of the Final Project

A restatement of the final project is that the pastors of a remote African village received instruction on inner healing leading them to repentance, cleansing, and healing from curses and woundedness so that they were in a state of preparation to receive and walk in the fullness of the gifts and power of the Holy Spirit. After instruction on the giftedness of the Holy Spirit that is available to all believers, they received prayer for impartation of the gifts of the Spirit and for the favor of God. The Spirit of God powerfully touched the pastors and transformation occurred. It was shown that the

pastors grew in power of the Holy Spirit after the training and prayers for impartation. A six-week post-test established that the pastors have walked in new understanding of the gifts and have actually seen to the implementation of ministries empowered by the Spirit. The pastors have illustrated increased understanding that the gifts and power of the Holy Spirit are for the current age, which has given them increased confidence in moving in the gifts and fanning them into flame. This is seen by the numbers of pastors who are actually engaging in prayer for people to be healed. They have also seen a significant increase incidence of people being healed as a result of healing prayer. The testimonies of the remarkable healings that have taken place since the teaching is life changing for them. They have grown in the understanding of the power and use of the prophetic anointing as an aid to healing. They are growing in understanding that hearing from God and responding to his direction is a sure way to have one's prayers answered. If God is showing an area to pray for, it means that he already wants to do a work in that area. The pastors grew from impartation, but have not implemented that by praying to impart to others so that others may walk in that understanding as well. It is the belief that the pastors may grow in greater understanding in the future. Author has already made arrangements to return to Bulike for another time of teaching and ministry in January 2014.

Author's Theological Reflection

The time of ministry in Uganda was a wonderful ministry experience but it did not happen in a vacuum. That means the project cannot be interpreted separate from the life and ministry of the author and the life of the community. First, the spiritual journey

of the author's life led to the very place of ministry in Uganda. The intimate relationship that Laura has with the Lord led to the right place at the right time. The education, training, and personal experiences that Laura has obtained put her in a position to be able to bring something to the people of Uganda that she could not have done if she were in a different place in life. The prophetic leading of God, the hunger for revival, the long-term desire to see people walk into the promises of God, the understanding of the authority of the believer, and the relatively new understanding of the biblical concept of impartation led her to Bulike, praise be to the Lord.

Second, The people of Uganda were so hungry for the Lord that they cried out for him. Hundreds of people in a collection of small villages came to Christ through the vision of one man, Ronald Kaluya. He brought the light of Christ into a spiritually dark place. The mission trip and ministry by the mission team to the pastors and the people of Bulike came to fertile soil. Seeds had been planted. Scripture tells the believer that some plant, some water, and some harvest. The ministry team was but one cog in the wheel. The teaching is but one cog in the wheel. The pastors had fasted and prayed often before the team came. They made complete preparation. The crusade in the remote bush of Uganda was the best-organized meeting of any meeting with which Laura had ever been associated. The detail of every contingency was carefully planned. The team sent the sound system and other things that would be needed in advance, but the Ugandan team built a stage out of wood they cut themselves. They had posters made in Kampala, the capital of Uganda, with a picture of the all-white team. This was to announce the crusade but also introduce the people of Bulike to the appearance of Caucasians so that they

would not be frightened when they saw the team for the first time since most residents of Bulike had never seen white skin.

The entire trip was a study in supernatural and Holy Spirit guided experiences. On the trip to Uganda team member Alec, who was hearing impaired, heard from the Lord. It is interesting that where the natural ears are impaired the spiritual ears are heightened. The Lord told Alec, who wrote a note on Laura's phone, "Also Spirit told me that God is really happy that we are going to Uganda to help that village. They have been calling for God." The villagers and the pastors were so hungry for God that they sought him long before the team arrived. They fasted for four days to bring in the New Year to seek God's face for the teaching and revival. They were spiritually prepared. One of the highlights that let Laura personally know that it was God's plan was, aside from the massive outpouring of the Spirit, was the woman who had the vision in which she said she saw Laura who told her, "Great blessings are coming." It was true; blessings came for the Ugandans and for the team. The time of ministry in Bulike was a cherished memory.

Criteria for success set forth in the methodology paper are an increased observation of healing miracles, use of prophecy, greater understanding of the gifts, and greater operation of the gifts. Precisely, the inquiry of this project is seeking to find out the following information from the research and the data:

1. To find if the Ugandan pastors believed that the gifts and power of the Holy Spirit were as much for today as they were for the New Testament era?
2. To find if the Ugandan pastors believed that impartation of the spiritual gifts is a valid biblical teaching and if they had experienced increased power in ministry as a result of the prayers for impartation they received from the ministry team.
3. To find if the Ugandan pastors had experienced greater success in praying for the sick to be healed after the teaching and prayers for impartation?
4. To find if the Ugandan pastors had understanding of the role of the gifts of prophecy and words of knowledge in healing after the training and prayers for impartation and if they had experienced more of these gifts in their ministries?

These indicators were measured by questionnaires from the pastors, narratives, and other data. In the understanding of the author this project and study were an unequivocal success. First, it was conclusively shown that the Ugandan pastors do believe that the gifts and power of the Holy Spirit are as much for today as they were for the New Testament era. The knowledge on this was increased after the time of teaching. Second, the Ugandan pastors do believe that impartation of the spiritual gifts is a valid biblical teaching as was shown by the data. Furthermore, the data illustrated that the Ugandan pastors experienced increased power in ministry as a result of the prayers for impartation they received from the ministry team. Third, the Ugandan pastors have experienced greater success in praying for the sick to be healed after the teaching and prayers for impartation. This was accompanied with compelling statistical evidence as well as testimony of the pastors with specific results and increase in manifested healing. Finally, the Ugandan pastors have grown in understanding of the role of the gifts of prophecy and words of knowledge in healing after the training and prayers for impartation. They see the possibilities of praying in keeping with the Word and voice of God. They have experienced more of these gifts in their ministries.

The fruitfulness of the ministry was gaged by the post-teaching commentaries. Those criteria were met in the testimonies gathered after the teaching event. The criterion for success is whether ministry in the area was transformed by the introduction of the gift and power of the Holy Spirit. The field experience of Chapter Five reflects success. Ronald recently described more transformation in Bulike. To his amazement, there has

been “incredible Bible study attendance.” He proclaims a “new hunger and thirst for God’s Word, which is truly amazing.” In fact Ronah Kuteesa, Ronald wife recently wrote “Ronald likened what he is experiencing (in Bulike) to the time after the Pentecost in the Bible.”(Ronah Kuteesa, 2013) These are extremely strong indicators of success.

The lessons learned by the overall experience centers around the person and work of the Holy Spirit. Laura believes that it is the desire of the Spirit to move in power. The Spirit will show up and move where the people are willing to step out in faith and be yielded and obedient. The entire process from the Awakening 2012 meeting that took place before this mission trip, the preparation, and the trip itself was a study in obedience and yieldedness to the Spirit. When men and women of God learn that only in connection with the Holy Spirit of God can we be truly effective, many more will desire to come into that relationship with him in that way. The word of testimony overcomes the accuser of the brethren. The word of testimony by this author is that Holy Spirit is our precious guide who loves us and wants us to be willing partners with him in the kingdom work. Many times people want the power of the Spirit without the relationship with him. It is really the relationship that moves God. When believers adore him for himself, his hand opens and he bestows gifts, but when believers seek gifts alone, it is not the same.

Conclusion

In conclusion, the data clearly illustrates that the pastors gained insight and knowledge in the teaching and crusade. It appears from the data that they are walking in greater anointing after receiving prayer for impartation of spiritual gifts. Perhaps the best way to illustrate the success of the Bulike ministry and recent project is an illustration of

contrasts between ministries that are guided by the Holy Spirit and those that are not.

Laura is amazed by the dichotomy between two very similar ministries: one in Uganda led by the Spirit and one in Brazil which has not been led by the Spirit. The ministry in Brazil was also in a spiritually dark area that had been untried by Christianity before the missionary arrived. The missionary went to an amalgamation of four villages that had never heard of Jesus Christ. The missionary, who did not walk in the understanding and power of the Holy Spirit, ministered for seventeen years before he saw a single conversion. Even after two and a half decades, there were only a handful of salvations. When that testimony is compared to Bulike where the people had never heard of Jesus Christ before 2011, the results are striking. In just over two years, over 2,000 people have come to receive the Lord, 1,500 through the ministry of Ronald Kaluya and UCSS, and over 600 at the recent crusade. Mission and ministry by the power of the Holy Spirit cannot be overstated!

APPENDIX

GENDERAL TEACHING PRESENTED TO UGANDAN PASTORS ON HEALING, WHOLENESS AND HOLY SPIRIT

The materials taught by author, Laura Henry Harris, to pastors in Uganda were compiled from her personal knowledge and a variety of sources, all of which are included in the Bibliography. The materials were originally presented via PowerPoint presentations but the format has been modified to outline form for this appendix. Additionally, each outline has a bibliography at the end of each teaching session. The outlines have been abbreviated in certain places to eliminate unnecessary verbiage and redundancy, condensing the outlines from fifty-five single-spaced pages to the current amount of material. The purpose of this information is to give a general overview of the materials taught to pastors in Uganda. These outlines contain teaching materials in each of the following areas: general teaching on the Holy Spirit, Cessationism, overview of gifts of the Holy Spirit, gift of prophecy, gift of healing, gift of word of knowledge, distortion of the gifts of the Spirit, and impartation. Teaching materials on inner healing, blessings, and curses are not included in this appendix.

General Teaching on Holy Spirit

1. Holy Spirit: The third person of the Trinity
2. Premise of the Trinity
 - a. From the Father - The power to bring life proceeds from the Father
 - b. Through the Son - The power to mediate the salvation belongs to the Son
 - c. By the Spirit - The power to bring the saving work of God into reality belongs to the Spirit.
3. The Spirit comes to
 - a. Attest the Son so as to guide faithful believers into all truth
 - b. Put doubt to flight
 - c. Magnify the power of God
 - d. Assure the faithful of their adoption as sons and daughters in the family of God

4. The church is now under the personal direction of Holy Spirit
 - a. In Acts 8:29 The Spirit told Philip, "Go to that chariot and stay near it."
 - b. In Acts 8:39 When Phillip came up out of the water, the Spirit of the Lord suddenly took him away.
 - c. In Acts 10:19 While Peter was still thinking about the vision, the Spirit said to him, "Simon, three men are looking for you."
 - d. In Acts 11:12 The Spirit told Peter to have no hesitation about going with them.
5. Types and Symbols of the Spirit:
 - a. Invisible wind
 - b. Purging fire
 - c. Cleansing water
 - d. Guileless dove
6. The promise of the Holy Spirit
7. The work of the Holy Spirit
8. Descending Spirit/ ascending Son
 - a. The descent of the Spirit was the signal that the atoning work of the Son had been fully accepted by the Father, and that the Son is reigning with the Father in Heaven.
 - b. The Spirit is sent to human hearts to accomplish the work of the Son.
9. The Anointing of the Spirit
 - a. Spirit's confronting presence, seal, and blessing
 - b. Bestow special gifts on the church
 - c. Empower those God calls to special service

Teaching on the Cessationists Point of View

1. Spiritual Gifts: Are they truly for today?
2. Disclaimer
 - a. This may possibly shake your thinking and current beliefs . . . hopefully in a good way.
 - b. Challenge everything that is said against the teaching of Scripture. Accept nothing on face value. Do not take author's word on any point.
 - c. There is a difference between current mainline understanding and the biblical emphasis of Scripture.
 - d. We are searching for the true emphasis of Scripture and Jesus intention for the use of the gifts until he comes again.
3. What is Christianity supposed to look like?
4. Why does the Holy Spirit make us (or a least most protestants) nervous?
5. Central Question: Are the miraculous gifts of God for today?
 - a. Randy Clark says, "But what exactly is the 'more?' More love for God and humankind, more power, more anointing, more joy, more burden for the lost, more revelation of God regarding the needs of others, more conviction over sin, more faith in prayer, more conversions,

more healings, more deliverances, more churches being planted, and more of the culture being leavened by the kingdom of God.” Randy Clark, *There is More*, p. 4

6. Where we are: a brief history of the church
 - a. One church: beginning, expansion, persecution, debate, clarification, instability
 - b. Break of 1054: Eastern Orthodox and Roman Catholic
 - c. Another split: In 1517 Martin Luther nailed his ninety-five theses to the door of the church at Wittenberg. Luther was objecting to the selling of indulgences however his action sparked off the Protestant reformation.
 - d. The next two centuries brought many divisions from the new “protestant reformers.” The reformation split and split again.
 - e. Baptists under John Calvin, John Smith
 - f. Henry VIII wanted to divorce and remarry, so declared himself head of the newly formed Anglican Church or Church of England.
 - g. Later: Puritans, Pilgrims, Quakers
 - h. Lutherans
 - i. Methodists under John Wesley
7. Sad Fact
 - a. Every denomination and sub-denomination of the church represents a break in unity within the body of Christ.
8. What is important for us to know:
 - a. The Reformation began when Martin Luther nailed 95 Theses to the door of his church in Germany in 1517. With the challenge of the Roman Catholic Church, which used healing/miracles to validate what he called false traditions, Luther sought to distance his theology from theirs by calling for a return to the objective authority of scripture. In the process the Reformers became anti-supernatural (against the gifts of the Holy Spirit.)
 - b. John Calvin broke from the Roman Catholic Church in 1530. He limited true miracles to the New Testament era, while dismissing Catholic claims as lying wonders empowered by the Antichrist.
 - c. In essence, after the Protestant Reformation there was a serious effort by the Reformed Church to put distance between the miracles, signs, wonders, and the body of Christ.
 - d. Between 1500s and 1700s there was a serious separation from the power of the Holy Spirit in the church. Many branches of the church continued on that trajectory of separation from the power of the Holy Spirit.
9. Two Current Points of View
 - a. Cessationism – The idea that gifts of the Holy Spirit ended with the end of the age of the apostles, thus there are no gifts of the Holy Spirit operating through people today. God may still preform miracles but not by using people as a means of grace by which the miracles are manifested.

- b. Charismata – The gifts of the Holy Spirit are to show the power of God and to bring people into belief that there is one true, powerful God. God is more powerful than all other workings of signs and wonders of the enemy.
- 10. Teaching on Cessationism largely from Ruthven, Jon Mark. *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles*. Tulsa, OK: Word and Spirit Press, 2011.
- 11. Points and Counterpoints:
 - a. Cessationist's point 1: gifts are foundational only
 - b. Charismatic's counterpoint 1: continuation of gifts is not contrary to scripture
 - c. Cessationist's point 2: historical evidence supports cessation
 - d. Charismatic's counterpoints 2: historical lack of faith, perhaps?
 - e. Cessationist's Point 3: gifts are only for apostolic attestation
 - f. Charismatic's Counterpoint 3: scripture supports other purposes for gifts
- 12. What Bible are we reading?
 - a. The *Jefferson Bible*, or *The Life and Morals of Jesus of Nazareth* as it is formally titled, was a book constructed by Thomas Jefferson in the latter years of his life by cutting and pasting numerous sections from the New Testament as extractions of the doctrine of Jesus. Jefferson's condensed composition is especially notable for its exclusion of all miracles by Jesus and most mentions of the supernatural, including sections of the four gospels, which contain the Resurrection, and most other miracles, and passages indicating Jesus was divine.
- 13. Gifts in the world today
 - a. What do they look like?
 - b. What are we seeing happen?
 - c. Is it legitimate?
 - d. Are miracles provable?
 - e. What do you think?
- 14. It is only possible to do the impossible with the power of the Holy Spirit!
 - a. God is the God of the impossible.
 - b. "Nothing is impossible with God."
 - c. "I can do all things through Christ who strengthens me."
 - d. "I can do nothing apart from the Father."
 - e. Without the guidance, power, and inspiration of the Holy Spirit believers are limited to the "possible," meaning what we can do under our own power. It is only possible to do the impossible with the power of the Holy Spirit.
- 15. Using the gifts is not for our glory or benefit
- 16. God wants us to use the gifts
 - a. It honors him
 - b. Gifting gives us resources to overcome our enemy and be strategic in the battle to advance the kingdom of God.

- c. By using the gifts that God has given us, we have the privilege of administering the very grace of God. He lets us hand out his grace . . . Let that soak in!

17. The Sessions Ahead

- a. Overview of the gifts of Holy Spirit and teaching on impartation of gifts
- b. Specific teaching on most gifts
- c. Periodic “assignments” to use the gifts and report back.
- d. Prayers for impartation
- e. Prayerfully, the end result will be growing and equipping of the body of Christ to get in the kingdom battle and take some ground.

18. Bibliography

- a. Ruthven, Jon Mark. *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles*. Tulsa, OK: Word and Spirit Press, 2011.

Overview of Gifts of the Holy Spirit

1. Gifts of the Holy Spirit

- a. If it is to be argued that New Testament discipleship depends on replicating the life of Jesus, then miracles and power of the Holy Spirit are a significant part of imitating Christ.
- b. According to Jon Ruthven, miracles featured
 - i. 44% of Matthew
 - ii. 65% of Mark
 - iii. 29% of Luke
 - iv. 30% of John
 - v. 50% of Acts.
- c. The public ministry of Jesus and Acts evidenced the outpouring of the Holy Spirit included healings, exorcisms, miracles, wonders and signs, prophetic utterances, in other words the charismata or the gifts of the Holy Spirit. The gifts were vital for the kingdom of God coming to humankind.

2. Commissioning: Matt 28:18-20.

- 3. There are certain kingdom purposes that occur when the power of the Spirit comes on the people.
 - a. First, Evangelism is often seen in conjunction with the manifestation of the gifts.
 - b. Second, glorification of God is another valid occurrence when the gifts are operational.
 - c. Third, the gifts further illustrate the compassion that Jesus has to people who are hurting and harassed. Jesus often saw people who were hurting and harassed. In his compassion, he healed them and sent the disciples to heal also.

4. Authority
 - a. The Holy Spirit calls the people of God to learn the authoritative use of God's power.
 - b. The reason that Jesus wants every believer to walk in God-given authority is to overcome the works of the enemy
5. Why not everyone?
 - a. God is not a respecter of persons. (Acts 10:34) If God does not show favoritism the question must be asked why then are the miracles evident in some places for some people and not evident in other places for other people? The promises of God are faithful and true.
 - b. The failure of healing miracles to be manifested could lie with the people who may not hear the revelation of God, who may not call forth or receive healing miracles, or who may not be in a proper state of humble preparation for the Lord to work in their lives.
 - c. Perhaps the lack of manifestation of healing miracles is a result of failure to have a relationship with God through prayer or becoming humbly before the Lord.
 - d. Perhaps some people do not understand their level of authority.
6. Use God Given Authority
7. Without Authority and Power . . .
 - a. Jesus gives us the same Holy Spirit that empowered him as he walked on the earth. The truth of the matter is that Christianity without authority and power has little to offer a world that Satan claims.
 - b. We glorify God when we use what he has given us.
8. Understanding the Spiritual Gifts
 - a. Gifts given by God to each as he chooses
 - b. Gifts given for the "common or greater good"
 - c. God-given graces (special abilities, offices, or manifestations) meant for works of service, to benefit and build up the body of Christ as a whole.
 - d. Gifts given by God to allow us to steward and administer the very grace of God!
 - e. Why would Paul tell us to desire the gifts if we could not enhance our receipt of them by seeking with an earnest, eager heart and desire?
 - f. Irrevocable
9. Gifts do not equal fruit
 - a. 'Fruit' is the natural result of constant growth
 - b. 'Fruit' requires time to develop
 - c. Fruit (manifestation of yielding of the Spirit) is love, joy, peace, patience, kindness, goodness, gentleness, self - control, and faithfulness
 - d. Fruit illustrates spiritual maturity
 - e. This is how I understand it: It is the Spirit's fruit, not our fruit. Fruit is the consequence of people yielding control to the Spirit. The more that we yield, the more the Spirit is acting through us, the more the manifestation of SPIRIT is visible in our lives.

- f. In comparison, 'Spiritual gifts' can come through the liberal actions of a giver, the Holy Spirit.
- g. They are usually found in a completed condition even though their use can be made more perfect through the recipient in the course of time.
- h. Example: When someone receives a camera as a gift. Have to practice and read the manual to get the full use out of the camera.

10. What are the Gifts? 1 Corinthians 12

11. What are the Gifts? Romans 12

12. What are the Gifts? Ephesians 4 and Miscellaneous passages

13. What are the Gifts? Miscellaneous passages

14. There are 9 main gifts

- a. Gifts of Utterance:
 - i. Prophecy
 - ii. Speaking in tongues
 - iii. Interpretation of tongues
- b. Gifts of Power:
 - i. Faith
 - ii. Working of Miracles
 - iii. Healing
- c. Gifts of Revelation:
 - i. Word of Knowledge
 - ii. Word of Wisdom
 - iii. Discerning Spirits

15. Prophecy

- a. This is the "greatest gift" other than love
- b. The gift of prophecy is when you get a direct Word from the Lord usually to give to someone else.
- c. Many times prophecy is also used to help confirm what has already been given to the person earlier on by the Lord.
- d. All prophecies should line up with scripture and should be properly tested.

16. Speaking in tongues

- a. In a prayer language - praying in your own prayer language, by power of the Holy Spirit that only God understands
- b. In public worship - Speaking in tongues in a public worship service requires interpretation. If there is no interpretation the leader/pastor must stop it immediately.
- c. The gift of tongues is simply the Holy Spirit giving us the supernatural ability to speak in a foreign tongue that you have no knowledge or ability to speak out on your own.
- d. There are two types of tongues. One is a tongue of this earth. For instance, if your native language is English, then He can give you the ability to speak in Chinese, Japanese, or Spanish. These are "tongues of men."

- e. The other type of tongue that He can give you is a tongue direct from heaven, a heavenly language that is not of this earth. The Bible tells us in 1 Corinthians 13 that there are “tongues of angels.”

17. Interpretation of tongues

- a. “If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.” ([1 Corinthians 14: 27-28](#))
- b. In other words, God is the God of order. If there is no interpretation in public worship, then it is better to keep silent in worship.
- c. Pray for interpretation. It is a gift of God.
- d. If you pray in a tongue, the spirit prays but the mind is not active. However the mind can be active in its own prayer.

18. Faith

- a. Faith: the divine supernatural manifestation of God’s faith imparted to you
 - i. At a specific time,
 - ii. At a specific place
 - iii. For a specific purpose
- b. All believers have been given [saving faith](#) by God as the only means of salvation ([Ephesians 2:8-9](#)), but not all believers are given the spiritual gift of faith.
- c. The Spirit provides Christians with extraordinary confidence in God’s promises, power, and presence so they can take heroic stands for the future of God’s work in the church.
- d. When you pray while operating in the gift of faith, it is almost impossible for the prayer not to be answered, because the Holy Spirit is directing your prayers and actions.
- e. In other words, God would not give you a gift to believe for something if he were not interested in it coming to pass.

19. Working of miracles

- a. The gift of miracles is the ability to call on God to do supernatural acts that reveal his power. People with the gift of miracles see God show up in extraordinary ways, from daily little events to major public displays.
- b. Examples from the Bible include demons being cast out of people, nature obeying God’s authority, and the dead being raised.
- c. Obviously, these sorts of things are uncommon and do not happen regularly otherwise they would not be viewed as miraculous. People with this gift do not chase signs and wonders, but they do expect signs and wonders to follow God’s people who follow Jesus.
- d. Working of miracles is a supernatural gift from God to work a miracle. It is an intervention of God in the course of nature.

20. Healing

- a. Healing: a supernatural intervention of God’s healing power over sickness and disease without natural means.

- b. Jesus wants us to pray for the Sick. You do not have to have the gift of healing as any kind of a full time ministry to be able to have the Holy Spirit do this through you.

21. Word of wisdom

- a. A word of wisdom will give you the ability to be able to properly apply the knowledge that you may already have on a particular situation.
- b. Words of wisdom from the Holy Spirit in our daily lives, so we will know how to handle more complex types of problems or issues that can occur at a moment's notice in our daily lives.
- c. Since our own human intelligence is so imperfect and so limited in its ability to apply real wisdom to handle and solve some of life's real tough problems, we all need the wisdom of God flowing through our lives on a regular basis so we can handle and overcome many of life's adversities that can get thrown our way at any time.

22. Word of knowledge

- a. The word of knowledge is simply the Holy Spirit transmitting His specific knowledge to you on something that you would have no ability or means to be able to know about with your own limited intelligence and knowledge levels. It is supernatural knowledge and insight being given directly to you by the Holy Spirit himself, not by your own mind or your own intelligence levels.
- b. This is a divine revelation from God that tells or shows us what is happening right now, or what has happened.

23. Discerning of spirits is a divine ability to see or discern in three areas

- a. When the Holy Spirit is moving
- b. The presence of demons or angels
- c. False doctrine, false prophets, looking into the hearts of men (lies)
- d. The Holy Spirit will give you supernatural discernment, insight, and knowledge involving these kinds of spirits.

24. Whose are the gifts?

- a. The gifts are not ours they belong to God
- b. The gifts are for *The Church*: edification, exhortation, and comfort
- c. The gifts are divided as the Holy Spirit wills, not as we will
- d. God is "limited" to the measure that we yield ourselves to his Spirit moving in and through us.

25. Faith, Love, and Anointing

- a. It is not by faith alone, but also love and the anointing. \
- b. Love: 1 Corinthians 13:1
- c. ¹ If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal.
- d. Anointing: the anointing is that awesome presence of God that will touch people

26. The Anointing

- a. We stir ourselves for the Gifts to begin to operate . . .
- b. Scriptural basis to access and use gifts

- c. 2 Timothy 1:6-7 - For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. ⁷ For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.
- d. 1 John 2:20 - But you have an anointing from the Holy One, and all of you know the truth.
- e. Someone said: You can't be half dead and expect God to move through you!
- f. The more edified you are, the more you can edify others.
- g. The more exhorted you are, the more you can exhort others.
- h. The more comforted you are, the more you can comfort others.

27. Who does God Gift?

- a. Who he chooses
- b. Who he can trust
- c. Those who seek his face, not necessarily his hand
- d. Seek His Face: Luke 10

28. Eagerly desire the Greater Gifts

- a. "Gifting" and "anointing" is a gift and opportunity of God. The gift and calling of God is irrevocable, God will not gift us beyond (what he thinks) our ability to handle the gift, because once we have the gift he will not take it back.
- b. All gifts can be used and distorted by the enemy. What is available for the Kingdom of God is also available for the enemy's camp.
- c. (Did you ever wonder why God did not just annihilate the Enemy?)
- d. If you are full of the Spirit of God . . .
- e. The anointing will flow forth from you.
- f. We can only flow in the gifts by doing!
- g. Yield constantly
- h. Learn to obey God's voice instantly. Act on it!
- i. Go (only) where He says go
- j. Do not say anything until the Holy Spirit says it first.
- k. Do not do anything until the Holy Spirit says it first.
- l. Do not reveal anything until the Holy Spirit says it first.
- m. Don't be afraid to step out of the boat!
- n. Stop when He stops!

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- e. [The Gift of Prophecy](http://www.bible-knowledge.com) <http://www.bible-knowledge.com> Accessed 1/10/2013
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Gift of Prophecy

1. What is prophecy?
 - a. Prophecy is that which is declared as a divinely inspired revelation, prediction, instruction, or exhortation.
 - b. Prophecy is merely hearing from the Holy Spirit and repeating what he said.
2. Levels of Prophecy
 - a. The gift of prophecy – Holy Spirit working in and through a person to build up the Body of Christ. This is probably the most common type of prophetic anointing.
 - b. Prophetic people – these are not prophets because it is not their primary call, but they operate in the gift of Prophecy at a high level. These people are usually high in church leadership.
 - c. Prophets – These people are called to an office, which is a higher calling than gifting.
 - d. Seer – Prophets who see and hear, their communication is primarily visual.
3. Who can prophesy?
4. Three parts of Prophecy
 - a. Revelation – The revelation from God may come as a dream, vision, or strong mental impression.
 - b. Interpretation – What does the revelation mean? Just because a prophet has the revelation, it does not mean that they always have the interpretation.
 - c. Application – What should we do with the Word once we know what it means?
5. The purpose of Prophetic Ministry: Revealing treasure
 - a. True prophetic ministry is looking for treasure in the midst of filth in a person's life.
 - b. We prophesy the answer not the problem. In other words we are giving grace to solve the problem.
 - c. We speak the answer, not the problem. This releases grace, rather than condemnation, into the person's life.
 - d. The purpose of Prophetic Ministry: Greatness of God in us revealed
 - e. Most people know what is wrong with them, but they are unaware of the greatness that God has placed within their lives.
 - f. Prophecy brings people into a revelation of the glory that God has assigned to them. This exposure to the glory of God brings conviction in

the lives that they are living which are often below the glorious standards that God has set for them.

- g. Prophecy is to transform a person back into the person that he or she was designed to be from the beginning. Low self-esteem has caused many to lose sight of the greatness that God has placed within them.
- 6. Learning to hear the voice of God
 - a. Communication is the biggest vehicle in any relationship.
 - b. True prayer is not just petitioning heaven with requests, it is communicating with him as a true friend.
 - c. Knowledge is power. God wants the hungry to be the most powerful. He hides his Word so that only the hungry and the humble have access to his voice. His word is hidden from the proud or unconcerned.
- 7. The hungry search . . . It is the hungry who search for God's hidden treasures.
- 8. The Lord is always speaking
 - a. The Lord is more determined to speak to us than we are to hear from him. He is not human and his language is not English. Many times we do not hear because we are not tuned to the right station.
 - b. There is music playing all around us – we just can't hear it because we do not have our receptors tuned in. If we turned on a radio and dialed the knob we could pick up many stations.
 - c. The gift of prophecy is the equipment that we need to tap into the spirit realm that exists all around us even if we cannot hear with natural ear. Gift of prophecy is a radio receiver from heaven. It gives us the ability to hear God speaking to us all along, but that we were unable to hear before we received the gift of prophecy.
 - d. Anointing to perceive Supernatural
 - e. There is an anointing to perceive the supernatural. God is no respecter of persons. It is his pleasure that we hear him and act on his words.
- 9. Testing the Spirits
 - a. As we are learning to hear the Holy Spirit, we must realize that not every voice is from God. 1 John 4:1 "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world."
 - b. Who is speaking to us?
 - i. Our Spirit
 - ii. The Holy Spirit
 - iii. Angels – speak about the things of God
 - iv. Evil Spirits – spoke to Jesus in the wilderness, motivated by fear or condemnation
 - c. The more we practice the better we get at discerning who is speaking to us. There is no substitution for experience.
- 10. Gift of Prophecy
 - a. An Ability
 - b. To prophesy means to flow, to bubble forth, and to spring forth. (Hebrew)

- c. When a Person has the gift of prophecy operating in his or her life or ministry, it is not because God gave it especially to them; it is because they yield to God constantly in that area.
- d. Operating in this gift is because of yieldedness and submission.
- e. We did not earn it. Prophecy is for:
 - i. Edification – to build up
 - ii. Exhortation – to call near
 - iii. Consolation – to cheer up
- f. The gift of prophecy is not to direct or correct the Body of Christ, but to encourage the church. The goal is to bring out the best in people.
- g. Prophecy overcomes two of Satan's most common attacks: condemnation and discouragement.

11. Practicing Prophecy

- a. Practice our ability to flow with what the Holy Spirit is doing.
- b. We will practice listening and see what the Lord wants to show us.
- c. If we only do what is comfortable for us we will not grow.

12. Office of Prophet A Calling

- a. Main function of a “prophet” is to “equip the saints” so do the work of Service to God!
- b. The prophet equips the church with “eyes to see” and “ears to hear.”
- c. The grace the prophets carry can literally cause people to be able to hear the voice of the Spirit.
- d. Prophets have the authority to correct and direct because they are part of the Government of God. (Those with gift of prophecy do not have authority to correct or direct.) Nathan and Samuel for example.
- e. This is the Lord’s Choice, not necessarily something to seek or ask for.
- f. If you are called to this, you have the responsibility to develop your gift. It may take awhile to develop this gift. (Graham Cook said it takes 14 years.)

13. “Gift” versus “Call”

- a. Gift is an ability to prophesy. The words themselves are the gift of God.
- b. With the ability that comes from gifting we accomplish God’s purposes.
- c. Calling is an identity. The calling of prophet is a gift to the church.
- d. The calling describes who we are.

14. Anointing for Gift and Call

- a. The anointing of the Lord ebbs and flows according to the relationship that we have with the Holy Spirit.
- b. When God stops speaking we should too.
- c. Give the word exactly as it came to you.
- d. We do not always have to know what it means, but we do have to reveal it if God says to do so. Not always easy.
- e. Prophecy comes through the mouth of a person, but from the mind of God.

15. How to Judge Prophecy

- a. Does it glorify Jesus?
 - b. Does it line up with the Word?
 - c. Does it produce liberty or bondage? Turn people toward God or away from him? Does it produce life or death?
 - d. Does it uplift the congregation? Edify? Exhort? Console?
 - e. Does it have good fruit?
 - f. If it predicts a future event, does it come to pass?
 - g. Does the Holy Spirit bear witness that it is true?
16. Judging the Prophetic Word in ME!
- a. Am I regularly studying Scripture?
 - b. Am I maintaining a life of prayer and worship?
 - c. Am I seeking purity, cleansing, and holiness in my life?
 - d. Am I a worshipful member of a local Christian congregation?
 - e. Am I committed to a few peer relationships that can hold me accountable and speak into my life?
 - f. Who is in control?
17. The Seer: Dreams and Visions
18. There are two realms: Physical (Natural) and Spiritual (Supernatural)
- a. There are things happening in the Spiritual realms around us all the time. Most people are unaware of what is going on in the spiritual, but are perfectly aware of the natural world.
 - b. There are some people who are gifted in being able to “See” the spirit world that is parallel in the natural world. These people who are gifted in this prophetic way are called “Seers.”
19. The Seers
- a. Prophets are “inspired hearers.” Seers prophetic anointing is primarily received visually from God.
 - b. All Seers are prophets, but not all prophets are Seers.
 - c. Often anointing in the seer realm comes only after a time of patient waiting and contemplative meditation with the Lord.
20. “God imparts vision to people
- a. Who open their hearts to him,
 - b. Who are sensitive to the spirit, and
 - c. Who spend time in intimate fellowship with him.” ~James W. Goll
 - d. There are two sides of the coin to receive visions:
 - i. The sovereignty of God
 - ii. The Initiative of man.
21. Levels of Supernatural Visions
- a. Spiritual
 - b. Pictorial Vision
 - c. Levels of Supernatural Visions
 - d. Panoramic Vision
 - e. Levels of Supernatural Visions
 - f. Dream
 - g. Audible messages
 - h. Appearance

- i. Open Heaven
 - j. Trance
 - k. Translation
 - l. Heavenly Visitation
22. Intimacy with God is the Key
- a. Intimacy is the Key. "We possess the potential for earth-shattering revival yet at the same time we are the biggest obstacles to it." James w. Goll
 - b. All fruit flows from intimacy with the Holy Spirit.
 - c. Practice walking in the Gift of Prophecy
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Gift of Healing

1. Power Gifts - These are gifts that "DO" something.
2. The Gift of Healing
 - a. This gift is a supernatural intervention of God's healing power over sickness and disease outside of natural means.
 - b. There is a difference between healing and miracles:
 - c. Healing is the removal of sickness or disease in parts of the body.
3. Healing can be instantaneous or can manifest gradually.
 - a. When someone is prayed for and doesn't see immediate changes, that doesn't meant the person is not healed.
 - b. Healing may take awhile.
4. Purpose of Healing
 - a. The purpose of healing is not to really live a better life. That is a bonus. The purpose of healing is to deliver the sick and to destroy the works of the devil.
 - b. Charles and Frances Hunter "Handbook for Healing"
 - c. "Healing is not an end unto itself, but it is a God given tool for us to use, just as Jesus and the disciples did, so that people will believe in Jesus Christ as their Savior and Lord and be born again. It is most certainly a tool that is vitally needed by Christians today."
 - d. Even more important, it is probably the best tool we have been given to aid in the evangelization of souls. When individuals are healed by the power of God, it is extremely difficult for them not to believe in Jesus as their savior."
5. Whose power, whose work?

- a. Acts 10:38 *"How God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him."*
- b. *Who anointed? Who healed?*
- c. How many times did Jesus ASK God to heal someone?
- d. We ask Jesus to do things that we are equipped to do ourselves!
- e. We must learn to walk in the power of the spirit.
6. Biblical Basis: What healing did for Jesus:
 - a. Proof that he was the Messiah
 - b. Proof of his spiritual authority
 - c. Proof that the kingdom of heaven was at hand
 - d. Proof of the Love of God
 - e. Proof of the Power of God
 - f. Evangelism aid by his disciples
 - g. God's Provision for Divine healing
7. Why should believers pray for the sick?
 - a. Jesus is our model
 - b. God uses people to release the blessings of the atonement
 - c. God uses people to release the blessings of healing
 - d. Ministry to the sick is a demonstration of God's love – in other words, of God's heart to heal
 - e. Healing the sick is demonstration of God's Power
 - f. Praying for the sick is a commission from the Lord
8. Words of caution
 - a. Minister only in the leading and power of the Holy Spirit, (See Matt 7:21-23)
 - b. Never fall into the trap of taking credit for the healing. (Acts 3:1-16)
 - c. Don't be discouraged if those we pray for are not healed. Some people do not get healed - we live in a fallen world and we may never know why some are not healed and why others are healed.
 - d. Always minister with love. Randy Clark says, "Not everyone gets healed, but everyone gets loved!"
9. Our Preparation
 - a. Be spiritually clean
 - b. Be prayed up
 - c. Ask Holy Spirit if there is anyone that I need to forgive or unconfessed sin
 - d. Be flexible – not one way to pray
10. Faith helps but is it not necessary for healing . . . (Really????) Negativity can stop a healing, but weak faith with hunger and desperation may not.
 - a. Weak Faith: Father asking Jesus to heal demonized boy. "If you can . . ."
 - b. Some Faith: Leper asked Jesus to heal . . . If you are willing.
 - c. Reckless Faith: Woman with issue of Blood. "If I just touch his clothes, I will be healed."
 - d. Persistent Faith: Blind Bartimeaus shouted from the side of the road. Specific cry "Have Mercy on me!"

- e. Great Faith: Only two people in Scripture had “Great Faith” and they were both pagans.
 - i. The Syro-Phoenician woman
 - ii. The Roman centurion
- 11. Common factor: All were healed!!
 - a. Little or great faith . . . It did not matter.
 - b. Important components . . .
 - c. Presence of God
 - d. Desperation
- 12. Five step prayer model:
 - a. The interview
 - b. Prayer selection
 - c. Prayer ministry
 - d. Stop and re-interview
 - e. Post prayer suggestions
- 13. Stop praying when:
 - a. The person is completely healed
 - b. The person wants you to stop
 - c. Holy Spirit tells you it is time to stop
 - d. When you are no longer gaining ground
- 14. Post prayer suggestions
 - a. Love everyone – “Not everyone get healed, but everyone gets loved!”
 - b. Caution about spiritual attacks or lying symptoms.
 - c. Give some scriptures to hold on to.
- 15. Connection between Acts of Obedience and healing
 - a. Seven miracles in John all require acts of obedience.
 - b. Obedient acts unleash healing and miracles.
 - c. Obedience to the voice of God and does manifest the power of God today.
- 16. Scriptural Connection between the Prophetic and Healing
 - a. Throughout Scripture the prophets evidenced gifting for healing.
- 17. Bibliography
 - a. Ministry Team Training Manual. Randy Clark

Gift of Faith

- 1. Kinds of Faith.
 - a. The saving faith: this leads people to salvation.
 - b. The general faith that every believer has and this is the one that is in levels.
 - c. The Gift of Faith is a divine supernatural manifestation of God’s faith imparted to us at a specific time, a specific place for a specific purpose.
 - d. This gift of faith has nothing to do with the “simple faith” that all believers have which comes by hearting and hearing by the word of God. (Romans 10:17)
- 2. Gift of Faith

- a. When we are clothed or anointed with supernatural faith, Holy Spirit-inspired boldness comes on you.
 - b. When the gift of faith comes on you, whatever it is you are praying for will almost certainly come to pass because when we are operating in God's faith, we are praying in the perfect will of God.
 - c. This particular faith is inspired /impacted by God himself.
 - d. People with this supernatural gift of faith believe God to the extent that nothing they say falls to the ground because of their unshakeable faith/confidence in God.
3. This kind of faith makes way for the working of miracles. It calls miracles into existence and receives it.
- a. There is a difference between healing and miracles:
 - b. Healing is the removal of sickness or disease in parts of the body. Example when cancer of the eyeball is healed.
 - c. Miracles are creative. Example when an eyeball is formed in an empty socket.
 - d. The gift of miracles and the gift of healing were both special sign gifts for the single purpose of confirming God's revelation. Often the two gifts overlapped.
 - e. It is a supernatural gift from God to work miracles. It is an intervention of God in the course of nature. A miracle is a supernatural intrusion into the natural law, which can have no other explanation than that God is acting.
 - f. A miracle is creative. (It creates something out of nothing.)
 - g. A miracle comes instantly.
4. It is not our faith, but God's power that does it.

Gift of Word of Knowledge

1. People often confuse "Word of Knowledge" with "Gift of Prophecy."
 - a. Word of Knowledge is simply knowing a fact revealed by the Holy Spirit of which we had no prior knowledge. Word of Knowledge describes something that
 - i. Took place in the past,
 - ii. Is a current circumstance, or
 - iii. A fact about someone's life.
2. A word of knowledge is a definite conviction, impression, or knowing that comes to you in a mental picture, a dream, through a vision, or by a Scripture that is quickened to you.
3. It is supernatural insight or understanding of circumstances, situations, problems, or a body of facts by revelation; that is, without assistance by any human resource but solely by divine aid.
4. The gifts of the word of wisdom and the word of knowledge often function together; knowledge is raw material and wisdom builds on it and tells how to use it.

5. Words of Knowledge for Healing
 - a. The Holy Spirit gives a revelatory word or knowledge concerning the need of a person or more than one person for healing. This is an indication that God wishes to heal that affliction.
 - b. A word of knowledge builds faith for healing. A word of knowledge should be offered as soon as possible to see if someone present has the condition.
6. Releasing a Words of Knowledge
 - a. Give the word as specifically as you understand it without:
 - i. Adding anything to it, or
 - ii. Leaning on your own understanding, or
 - iii. Leaving out any detail even if it seems trivial or unimportant.
7. Timing of Word of knowledge
 - a. We may get a word at any time – prayer meeting to supermarket.
 - b. You may or may not know whom it is for.
 - c. Usually given for someone present or maybe for someone you will see in the next day or so.
8. How does God give a Word
 - a. Feeling or pain in your body
 - b. Seeing a mental picture,
 - c. Reading a word written across front, back or over head of a person
 - d. An Impression in your mind that someone has a particular condition or that the
 - e. Speaking while you are talking or praying, unpremeditated words may tumble out of your mouth relating to a physical condition or situation that you were unaware of.
 - f. Dream or vision
 - g. Experience it
9. Practical Insights to Grow.
 - a. Word may come quickly, flitting rapidly through your mind.
 - b. It may be vague, tempting you to ignore it. Practice tuning in and speaking these things. If you are humble, no one will be offended if you missed it.
 - c. Resist the thought that it is "just you." Remember that it builds faith in another to know that God has revealed his or her condition to you. What seems like a vague impression to you may be a shout to another person.
 - d. Unpretentious honesty
 - e. Admit you are nervous
 - f. Say if you only have a vague impression
 - g. Say you have never had a word for someone before
 - h. Say praying for the sick in this way is new to you.
10. Practicing Words of Knowledge
 - a. Team up with another person to enlist their help. Pray for one another and ask the Lord for word of knowledge for each other. Take turns sharing what you believe God has shown you. Let the recipient judge

the word that you are giving. Complete honesty is important so that there can be true assessment of how you are doing.

11. Prophetic Intercession

12. Often the Lord will give you insight into people's lives. Prophecy the answer to the issues that you see in the lives of people that you are praying for.

- a. Sometimes the Lord will bring people to our remembrance when we have not seen or talked to them for months or even years. It is likely that we will hear from them soon. Be sure to inquire of the Lord what their need is as you pray.

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Distortion of Gifts of the Holy Spirit

1. Beware of Counterfeit Spirituality

- a. The Enemy wants to distort any good thing that comes from God.
- b. Discerning the Truth
- c. It becomes apparent that we need something more than our intellect in order to discern truth. This "something more" is the Holy Spirit. We don't throw away the intellect, but we give it a helper or a guide...the Holy Spirit is to "guide us into all truth" (John 16:13) especially when our intellect fails us.
- d. Learning to discern truth from error is something only spiritual maturity brings. In spiritual matters, evil is usually presented to us as a close looking counterfeit to good, and almost never as an "opposite." Satan cannot originally create anything. He always takes a truth God has created and perverts it into a counterfeit.

2. Deception

- a. Corinthians 11:13-15, the apostle Paul warns us about one of Satan's most devastating weapons of deception...."For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works."

3. Dancing

- a. David dancing before the ark of God to so lose himself in worship.
- b. Herodias's daughter dancing before Herod to so bewitch him that he gave control to her

4. Signs and wonders

- a. Pharaohs magicians using distorted power to do some of what the prophets of God were doing
- 5. Saul prophecy
 - a. Saul originally had Spirit of prophecy on him
 - b. Finally goes to the witch at Endor to gain knowledge
- 6. False prophets
 - a. Many false prophets – may be speaking from distorted gifts that were given by God but have been distorted by the enemy.
 - b. Balaam
- 7. Avoid Detestable Practices
 - a. Let no one be found among you who sacrifices their son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the Lord because of these same detestable practices the Lord your God will drive out those nations before you. You must be blameless before the Lord your God.
- 8. Spiritual power from death of first born son
 - a. Then he took his firstborn son, who was to succeed him as king, and offered him as a sacrifice on the city wall. The fury against Israel was great; they withdrew and returned to their own land.
- 9. Gift and call of God is irrevocable
 - a. God will not lie and will not take back that which he has given
 - b. Example: Satan our enemy
 - c. That is why God must believe that he can trust those who he bestows gifts and calls upon.
 - d. Once gift is given will not be recalled even if distorted.

Impartation

- 1. Impartation: God's Plan for Building the Body In Scripture
- 2. Impartation is the transference of Holy Spirit anointing usually by laying on of hands. According to the apostle Paul, this should be elementary teaching but many, even a vast majority, of current believers do not understand the concept of impartation.
- 3. According to Paul this should be elementary but we don't even know what it is:
- 4. Hebrews 6:1-2 *Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of*
 - a. *Repentance from acts that lead to death,*
 - b. *And of faith in God,*
 - c. *Instruction about cleansing rites,*
 - d. *The laying on of hands,*
 - e. *The resurrection of the dead,*

f.) *And eternal judgment.*

5. Purpose
 - a. Encouragement and Building the church
 - b. Impartation of Holy Spirit
 - c. Impartation of Spiritual Gifts
6. How anointing is transferred
 - a. Anointing is transferred through touch
 - b. Anointed items can carry the anointing
 - i. Many biblical examples
7. There are two main ways by which impartation happens to us:
8. From God:
 - a. A sovereign, divine impartation that enables us to do what we've not been able to do before.
9. From anointed men and women:
 - a. God, in His great desire to see us blessed and equipped for His service, has provided various ways and means of impacting our lives. One of those ways is the Ministry of Impartation through the laying on of hands by mature, recognized Leaders.
10. Five Areas of Impartation in Scripture
 - a. Blessings
 - b. Baptism of the Holy Spirit
 - c. Spiritual Gifts
 - d. Service
 - e. Healing Ministry
11. Jesus gave to His disciples what He had. That is impartation from one to another - delegated spiritual authority.
12. Rapid Growth in Gifts
 - a. Manifestation of God's power by impartation brings forth rapid blessing and equipping within the body of believers. People can walk in healing authority swiftly with impartation. However, it must be stated that only God is capable of judging the thoughts and attitudes of the heart. God's desire is to touch and heal each generation for His glory. The ministry of impartation is the tool that is needed to help believers walk in the fullness of the gifting of the Holy Spirit and operate at a higher level.
13. Finally ...
 - a. God, in His desire to have us equipped to bless, impact, touch and heal our generation for His glory, has given to us the Ministry of Impartation; that "extra" dimension that enables us to function in a much greater way in the supernatural. We can prepare ourselves naturally, but He has provided a means whereby we are empowered spiritually by impartation from those who carry a recognized ministry and anointing in the Holy Spirit.
 - b. God's heart is that each of us receives an impartation in the areas mentioned, so we in turn can not only function in them, but also learn to know how to impart them to others.

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